

M^r. EDWARD
DERING,
HIS
Godly priuate Pray-
ers for Christian
Families.

*Whereunto is annexed,
his brieft. and necessa-
ry Catechisme for
Housholders.*

Marke II. 24.

*Whatsoever you desire when you pray, be-
leeue that ye shall haue it, and it shall be
giuen vnto you.*

Rom. 10. 13.

*Whosoever shall call vpon the Name of the
Lord, shall be saved.*

L O N D O N,
Printed by Isaac Iaggard, 1624.

ANDREW L. B.

DERING

MRS.

20th Street, New York

Wm. C. Dering

Editor

My dear Sir,

I have the pleasure to inform you

that your letter of the 10th inst.

has been received.

I am, Sir, very respectfully,

Your obedient servant,

Wm. C. Dering

20th Street, New York

Yours truly,

Wm. C. Dering

20th Street, New York



A PREFACE

describing the Glorious
estate of the Saints on earth
and the true Nature,
and Right vse of
Prayer.

To the excellent that
are on earth, all things
pertaining to life and glo-
ry through the spirit of
Grace and Supplication.

Beloued in the Lord Iesus,

AS the loue of God hath
beerein exceedingly a-
bounded vnto vs, that
we are called the Sons of God;

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so there is not a more pregnant
Embleme of our Adoption to
be his Children, then that wee
cry Abba, Father; nor a more
liuely pledge of our love vnto
God, then that we doe cast our
selues into the armes of his
mercy, by faithfull prayer. Oh
how much better is it to bee a
doore-keeper in the House of
God, then to sit on the Throne
with Princes? How exceeding
were the riches of Gods mercie
towards vs, that spared not
his onely Sonne vnto death, to
restore vs from death, to life?
That the Lord of Glory became
a Seruant vnto all, that hee
might redeeme vs from the
bondage of sinne, into the glo-
rious liberty of the Sonnes of
God? That life it selfe became
death, that hee might deliuer
vs from death vnto life: That
he

to the Reader.

he that knew no sinne, but was
perfect holinesse it selfe, yet be-
came sinne for our sakes, that
we might be made the righte-
ousnesse of God in him. Surely,
if Dauid thought it an high
aduancement to bee the sonne
in law to an earthly & wicked
King, How much more glori-
ous is our aduancement, that
we are become the adopted sons
of the Almighty, and Holiest
God, who is the King of Kings,
and Lord of Lords? And if the
Queene of Saba counted the
seruants of Salomon happie,
because they enioyed his pre-
sence and were partakers of the
worldly and fading Comforts
as abounded in his Court: Oh
how much more happie is the
condition of the Saints of God
that do not only enioy the gra-
cious presence of God with open
A 4 face,

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face, in whose fauour is Eternall life, but are thereby translated into the same image, from glory to glory, as by the Spirit of GOD, that so they may be made meete partakers of that glorious inheritance with the Saints in light; euen that light which is immortall and vndefiled, which fadeth not? If to be rich in faith & good workes be the true and dureable treasure which fayleth not; If the ioy of the Spirit be that which none can take away from vs; If all earthly honor be as dung in comparison of that inward glory wherewith the Kinges daughter is adorned; If their safety be impregnable, which haue a wall of fire to beguirt them, & therein walking most secure that haue the Lord of Hosts to protect & guide them; then

to the Reader.

then happy surely, and thrice
happy is the condition of Gods
Children, who haue God to bee
their Portion, and may enioy
durable riches, pure and euer-
lasting Comfort, honor that ne-
uer fadeth, and security with-
out securitie. For as our secu-
rity in God makes vs watchful
ouer our owne waies, and iea-
lous of our owne inability, so
heereby are we daily cast vpon
theriches of Christ, and from
him encrease and grow in
grace. And as we grow in grace
so do we attaine to, and prosper
more and more in peace of con-
science, and thereby abound
with ioy in the holy Ghost. And
the more we are filled with ioy
and peace in belecwing, the more
do we glorify our God in cheer-
full obedience, and so as mem-
bers are more intirely interes-

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sed in the glorie of our head, approaching heereby neerer to the life of Glory, the more wee triumph over all our oppositions, and are more througely abased and excluded of all glorying in our selues, that so dooing all things to the glory of our God, we may be aduanced by him in abasing our selues, and weaned from all carnall & fading glorie, that we may bee fitted for the glory of the life to come. And what can now hinder vs heerefrom, whereto all things shall further? No trouble can do it, seeing it prepares thereto: No, not sinne shall hinder, because it is not imputed; but rather auails to the imputation of righteousness, that so the sting of sinne may be removed. It is not life can doe it, because we are dead vnto sinne; neither shall

to the Reader.

shall death auaille hereunto, seeing we are alieue vnto GOD. Much lesse may Angels hinder, because they are ministring spirits for our good, to keepe vs in all our waies : Nor Principalities can preuaile, because the Kingdomes are the Lords, and so ouerseers to the Saints: It is not powers shall hinder, seeing all power is giuen to our Head; and so in him we are able to doe all things : Neither things present should ought auaille hereto, because we liue by Faith, & not by sight, and so can lay vp a good Foundation by them against the life to come. Neither shall things to come hinder vs, which are already ours by Faith, whereby wee apprehend them, though yet we enioy them not, and so in patience wait for them; and so by continuance in wel-

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well-doing, make ready for the.
And how shal height hinder vs
who haue the Highest to bee our
hope, whom lowlinesse aduan-
ceth, and highnesse abaseth?
Can depth preuent vs, when
our Head is aboue water, nay a-
boue the highest Heauens, whe-
ther he will draw vs vp all af-
ter him, out of the deepest
snares? No, no, it is not hell can
hinder vs seeing it is destroyed,
nor Satan shall preuaile, for see-
ing we haue the shield of Faith
to resist him, hee will shewe from
vs

Behold the wonderfull and
glorious priuiledges of the sons
of God! And by this wee know,
that we haue this glorious uni-
on and fellowship with God, e-
uen by his Spirit that hee hath
giuen vs. And hereby we know
effectually, that the Spirit
dwel

to the Reader.

dwellet in vs euen by this blessed libertie and boldnes in pressing to the throne of Grace, crying Abba, Father, with all Son-like importunity; and challenging his promise in Christ Iesus. Thus by the Spirit, wee know our Adoption, and by the Spirit of Prayer, we pleade the same. And can we be denied when the Spirit helps our Infirmities, and knowes our Wants? Shall wee not preuaile aboue whatsoeuer wee can aske or thinke, seeing our Sauiour is our Aduocate to make intercession for vs, who knowes what is best for vs, who heares before we aske, and askes that we may be heard?

Behold here the ground and necessitie of Prayer. If the Spirit be in vs, we shall pray in the Spirit; and if we pray in the liberty

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bertie of the Spirit, wee are set at liberty thereby, euen the libertie of the Sonnes of GOD. Onely be we wise to try the Spirit by the Spirit, that so wee may not offer the sacrifice of Fooles.

1. It is the Spirit of knowledge, and so wee must pray in knowledge.

2. It is the Spirit of Christ that is in vs, and so wee must pray in the Name of Christ by the Spirit.

3. It is the Spirit of Faith, and so wee must pray in Faith without doubting.

4. And it is the Spirit of Patience, and so we must waite in Prayer.

5. It is the Spirit of Wisdom, teaching vs what to pray for, & so we must pray in wisdom for such things as be most

seue-

to the Reader.

soneraigne and necessary. For
spirituall graces absolutely, for
temporall with condition.

6 It is the Spirit of Humi-
lity, teaching vs to denie our
owne wisdom, and not rest in
our owne righteousness, and so
to submit to the will of God, as
not to faint in our labour, al-
though we faile in our particu-
lar desire.

7 It is the Spirit of Perseue-
rance, and so we must pray con-
tinually, and perseuere therein
with all thankfulness.

8 It is a quickning & powr-
full Spirit, working mightily in
vs, and so wee must pray in all
zeale and feruency of the Spi-
rit, because if they bee feruent,
they shall preuaile.

9. It is the holy and blessed
Spirit, and therefore whosoever
calleth on the name of the Lord
must

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must depart from Iniquity ; if we regard iniquity in our hearts the Lord will not heare our prayers.

Thus may we pray in the Spirit. Neither may such prescript forme of Prayer preindice or stint the same. But we must be carefull of the sense of our particular wants, and apprehension of Gods fauour in Iesus Christ, to powre out our hearts vnto our G O D, who is onely priuy hereunto, and loueth trueth in the inward parts : so shall the words of our mouths be acceptable vnto him, whether wee speake by the mediate direction of holy men, who are iuspired by the holy Ghost, or immediately by the inspiration of the holie and blessed Spirit.

*I Being wise in either to a-
uoyd formality, customaries, &
super-*

to the Reader.

superstition, as if the thing how
soeuer done, would preuaile.

2 Labouring still to quicken
vppe our hearts in the loue of
Christ, that so we may continue
with all patience and perseue-
rance therein.

3 Vsing carefully to search
and prepare our hearts, vwhen
we come before the Lord.

4 Preparing our hearts by
holy Meditation of the Maie-
sty, power, and goodnes of God,
to quicken our faith, and con-
found carnall Wisedome.

5 Renewing our Vowes and
Couenants with the Lord, when
soeuer wee looke to speede well
from him.

6 And yet not building any
further in the issue vppon our
God, then may stand vvith his
good pleasure for our cheefest
good in his Time and Manner,
which

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which shall be fittest for vs.

7 Comforting our selues rather in the sense of that diuine assistance, quickening our requests, and continuing powre fully therein, then in any present sensible issue concerning our selues: that still wee may haue to reioyce in our God, and not in our selues.

8 And so quieting our harts that we haue done the vwill of our GOD, that the vwill of God may bee done in vs, to the satisfying of our best desires in that manner and measure, as best pleaseth him for our maine and principall good. Thus may we preuaile in Prayer.

And to this end mayest thou make vse of these helpes, rather as Directions to informe thee aright in the matter and order of Prayer; the any strict bound

to the Reader.

to confine thee to the letter thereof wishing thee in the feare of God, so to make use thereof, as to make them rather meanes to stir up the Spirit in thee, then to stint or prescribe the same. which thou shalt do, if that thou dost seriously meditate on each particular Model before thou use the same to informe thine understanding, & kindle thine affections to the loue thereof: & then so use the Forme as not to rest heerein, but rather to propound it as a patterne for thy better direction in the like, and so to sample it as neere as thou maist, or rather euen to put life vnto it, and better the same.

And so the Lord giue thee understanding in all things, in whom I rest.

Tho: Cooper.



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The E N D of the
Table.



A briefe and neces-
sarie Catechisme: Very
meet to be knowne of eue-
ry one, before they bee admitted
vnto the Supper of
the Lord.

Question.



What is the chee-
fest thing which
euery one ought
to bee most care-
full of, as long as
they liue?

An. Euery one ought to
be most careful of these two
points. First and chiefly,
how we can be saued in the
B day

day of iudgement, before Gods iudgement seate, and so come to life euerlasting. Secondly, how to liue according to Gods holie will during our life. In which two points wholly standeth the glory of God, so much as of man ought to be sought for.

Que. How can we know that how wee are discharged before Gods iudgement seate?

An. We can neuer know how we bee discharged before the iudgement seate of God, vntill such time as we know our owne miserable estate by reason of the greatnesse of our sinnes, and the horrible punishment, which we deserue for them.

Que. How dost thou know the greatnesse of thy sinne, and

the

the horrible punishment due to
the same. *Q. What should I do to
avoid it?*

An. The greatnes of my
sinne, and the horrible pun-
ishment thereof, I knowe
by the Law of God, rightly
vnderstood, the sum where-
of is contained in the tenn
Commandements.

Quest. Rehearse the tenn
Commandements.

An. God spake all these
wordes, and saide, I am the
Lord thy God, & brought
thee out of the Land of E-
gypt, out of the House of
bondage.

1. Thou shalt haue none
other but Gods me.

2. Thou shalt not make to
thy selfe any graven Image, nor
the likenesse of any thing that
is in Heauen above, nor in the
earth beneath, nor in the wa-

ter under the earth: thou shalt not bowe downe to them, nor worship them: For I the Lord thy God, am a zealous God, and visit the finnes of the Fathers upon the children, to the third and fourth generation of them that hate me, and shew mercie unto thousands, in them that loue mee, and keepe my Commandements.

3 Thou shalt not take the name of the Lord thy G O D in vaine: for the Lord will not hold him guiltlesse, that taketh his name in vaine.

4 Remember thou keep holy the Sabbath day, six daies shalt thou labour, and doe all that thou hast to do. But the seuenth day is the Sabbath of the Lord thy God. In it, thou shalt do no manner of worke, thou, & thy sonne, and thy daughter, thy

manservant, and thy maidservant, thy cattle, and the stranger that is within thy gates. For in sixe dayes, the LORD made heauen and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

5 Honor thy Father & thy Mother, that thy dayes may be long in the Land; which the Lord thy God giueth thee.

6 Thou shalt do no murder.

7 Thou shalt not committe Adultery.

8 Thou shalt not steale.

9 Thou shalt not beare false witnesse against thy neighbor.

10 Thou shalt not couet thy Neighbours house: thou shalt not couet thy Neighbours wife, nor his manservant, nor his maide, nor his Oxe, nor his

Asse, nor any thing that is his.

Qu. What is the first Com-
mandement?

An. Thou shalt have no
other Gods but me,

Que. What is the meaning
of this Commandement?

A. The Lord God strait-
ly chargeth vs in this first
commandement, that wee
worship God alone, which
worshippe standeth in three
points. First, that wee loue
God aboue all. Seöodly, that
we make our prayers to none
but to God. Thirdly, that
we acknowledge God alone
to be the guider and gouer-
nour of all things, of whom
wee receiue all the benefites
we haue, and therefore that
we trust and stay vpon him
alone.

Que. What is the second
Com-

Commandement?

An. Thou shalt not make to thy selfe any grauen Image, or the likenesse of any thing that is in heauen aboue, &c.

Qu. what is the meaning of this Commandement?

An. In this second-Commandement bee contained three things. First, that wee should not think God to be like either man or woman, or any other thing, & therefore, that we make no image of God in any case.

Secondly, that we make no image of any other thing, either to worship the image it selfe, either God, Saint, or Angell by the image, neyther yet to this end, to bee the better put in minde of God by the Image.

B 4

Third-

Thirdly, that we worship not God in any other outward worship, according to our owne fantasies, but as God commandeth vs in his word.

Que. what is the 3. Commandement?

An. Thou shalt not take the name of the Lord thy God in vaine.

Que. What is the meaning of this Commandement?

Ans. God chargeth vs in this third Commandement, these three things. First, that we vse with a most high reuerence the name of GOD, whensoever we either speak or thinke vpon him.

Secondly, that wee neuer blaspheme the name of God in our common talke, although the matter bee neuer
so

so true : but only where the glory of God is sought, or the saluation of our Brethren, or else before a Magistrate in witnessing the truth when we are thereunto lawfully called. In which causes we must onely sweare by the name of God. But as for Saints, Angels, Rood, Book, Crosse, Masse, or any other thing, wee ought in no case by them to sweare.

Que. What is the 4. Commandement ?

An. Remember that thou keepe holy the Sabbath day.

Que. What is the meaning of this Commandement ?

An. The hallowing of the Sabbath day, is to rest from our labours in our Calling; and in one place to assemble our selues together, and with

fear and reuerence, to hear,
marke, and lay vppen in our
hearts, the word of GOD
preached vnto vs, to pray all
together, that which we vnder-
stand, with one consent.
And at the times appointed,
to vse the Sacraments in
Faith and Repentance, and
al our life long, to flect from
wickednesse, that the Lord
by his holy Spirit, may work
in vs his good worke, and so
begin in this life the euerla-
sting rest.

*Que. What is the first Com-
mandement?*

*Ans. Honour thy Father &
thy Mother.*

*Que. What is the meaning
of this Commandement?*

*Ans. The meaning of the
first Commandement is, that
we should honour; that is to*

say

say, loue, feare, obey, and re-
 leue our Parents, or any o-
 ther that are vnto vs in their
 stead. As our Princes, Ru-
 lers, and Magistrates, our
 Pastours and Teachers, our
 Masters, and all other which
 are aboue vs in any calling,
 placed by God: the Aged
 and gray-headed: and, that
 all Superiors do shew them-
 selues indeed Parents, in de-
 fending and guiding their
 Inferiours.

*Qu. What is the sixt Com-
 mandement?*

*Ans. Thou shalt doe no
 murther.*

*Que. What is the meaning
 of this Commandement?*

*Ans. First, the Lord God
 forbiddeth vs in this Com-
 mandement, all killing, fight-
 ing, and quarrelling, alre-
 noising* *proa-*

proaches, mocks, and taunts. Secondly, he forbiddeth all killing in heart, that is, all anger and malice, all desire of reuenge. Thirdly, on the other side, he commandeth vs to preserue life, by exercising the workes of mercie & compassion towards our Brethren, yea, euen towards our Enemies. Fourthly, to loue one another inwardly in heart, as our selues, yea euen our enemies, and them that hate vs.

Que. What is the seauenth Commandement?

An. Thou shalt not commit Adultery.

Que. What is the meaning of this Commandement?

An. We are forbidden in this seauenth Commandement, first, all Adultery, Fornication,

nication, and all other vncleannesse in our bodies.

Secondly, all vnpure thoughts, and lustes of the heart.

Thirdly, all other things which might intice to such vncleannesse; as all vnchast behauour, filthy talke, and songs, wanton apparrel, leud and idle pastimes, gluttony, drunkenness, houses of open whoredome, and whatsoever else may allure vs to vncleannesse.

Fourthly, on the other side he commandeth vs to keepe our bodies and soules chaste and pure, as Temples of the holy Ghost. Or if the giift of Chastity be not giuen vs, then to vse the lawful remedy appointed by God, which is marriage.

Que.

Que. What is the 8. Commandement?

An. Thou shalt not steal.

Que. What is the meaning of this Commandement?

An. In this eighth Commandement, the Lord God forbiddeth all stealing and robbing in our ward deeds. Secondly, he forbiddeth all stealing in heart; that is, all desire of any mans Goodes wrongfully. Thirdly, hee forbiddeth all false and wrongfull dealing. Fourthly, on the other side, he chargeth vs that we bee content with the portion of goodes which the Lord giveth vs, to apply our selves in our vocation and calling, to get our owne living, and live of that which is our owne, and also to be helpful to others.

Que.

Que. What is the 9. Commandement?

An. Thou shalt not beare false witnesse against thy Neighbour.

Qu. what is the meaning of this Commandement?

Ans. The Lord God in this ninth Commandement doth command vs: first, that we should neuer speak falsly in witnesse-bearing. Secondly, that not onely in witnesse-bearing, but also in other matters, wee should neuer lye, flatter, or dissemble. Thirdly, that we should neuer tell any false tales behind our neighbors backe, or heare them of others: that we should neuer beleeue any euill spoken of them behind their backes, vntill we fully know the certainty. Fourthly,

ly, in priuate offences, to speake nothing, although it be true, to the hurting of our Brothers good name, if by priuate adinonition hee may be wonne.

Que. what is the 10. Commandement?

Ans. Thou shalt not couet thy neighbors house.

Que. What is the meaning of this Commandement?

Ans. Heere the Lord God in plaine words, doth forbid all inward desire, whatsoever is vnlawfull to be done, although we neuer consent vnto it, as the rebellion of the flesh, all corruption of the old man, all blot of originall sinne, so that by this Commandement, most clearely we may see the Image of that man that pleaseth

seth God, euen such an one in whom nothing is impure, neither in will, nor nature.

Que. Canst thou fulfill all these Commandements of God, without breaking any one of them?

An. These are the Commandements of Almighty God, the perfect fulfilling whereof, no flesh can attain vnto: No, although I do all that I can, yet I breake them daily, both in thoght, word, and deede.

Que. What punishment doth God appoint for breaking any one of these?

An. The punishment for the breaking of the least Commandement, euen in thought, yea, if it were but once broken in all my life, is the euerlasting curse of God, which

which containeth al the torments that can bee deuised both of soule and body, and in the Scripture is called by diuers names to expresse the paine, as hel fire, the worme that neuer dyeth, vtter darknesse, burning Lake, second death, damnation, and such like.

Que. Is there nothing which a man can do in the world, to serue as a sufficient recompēce to God for one sinne?

An. No, althogh I should giue all my goodes vnto the poore, or suffer my bodie to be whipped all my life long, or suffer any other punnishment which might be deuised: it is not sufficient for one of my least sinnes.

Que. Yea, but God is mercifull, will he therefore punish sin
so

so sharply thinkest thou?

An. Our God indeede is mercifull, but he is also iust and true, and therefore must needes of iustice and trueth, punish mans sinne, with the punishment which hee hath appointed.

Que. Seeing then this punishment must needs bee suffered, are we in our selues able to suffer and ouercome it?

An. None is able to suffer and ouercome this great punishment of sinne, being onely man.

Quest. Is there then no meanes at all, whereby we may be saued from those pains everlasting?

An. The pains which our sinnes deserue, must needes bee suffered by man, because that God of his iustice must

must needes bee suffered by man, because God of his iustice must needes punnish sinne in man, which vvas committed by man : and therefore our Sauour Christ being euerlasting God, became also man, and hath fully suffered whatsoeuer was due for mans sinne.

Que. Are not then all people discharged, seeing the punishment is paid?

An. None are discharged, sauing those that take holde vpon Christ, and his merites with a true Faith.

Que. What callest thou this true Faith?

An. This true and liuely Faith, is a full perswasion & assurance of my hart, grounded vpon the promise of God, and wrought in me by the
the

the holy Ghost, whereby I am fully assured, that whatsoever Christ hath wrought for mans saluation, pertayneth not onely to others, but euen to me, and is whollie mine, as surely as if I performed the same in mine owne person.

Que. How can it be that thy finnes are forgiven thee, & yet according to Gods trueth fullie punished, with the punishment which God hath appointed for finnes?

An. By this my true faith, I see my finnes both to bee forgiven, and yet fully punished; for in Iesus Christ, to satisfie Gods iustice, they be fully punished, and yet to me they be forgivē, because in me they be not punished, but in Christ for me, to set forth

forth Gods mercy, and therefore shall neuer be laide to my charge. In this manner therefore, I see the Lord my God to be both mercifull & iust.

Que. Yea, but although the punishment of my sins be paide in Christ, yet seeing there can no vnrightheousnesse dwell with God, how canst thou stand before Gods iudgement seate, as righteous and iust, seeing thou hast no rightheousnesse, but such as is stained with so many sins?

An. I stand as iust & righteous before the Throne of God, not clothed with mine owne rightheousnesse, which I haue wrought in mine owne person, but with the rightheousnes of Iesus Christ. Which rightheousnes being taken hold vppon by a true faith,

faith, is made mine: thus am
I iust in the sight of God, not
in respect of mine owne
workes, which I haue done,
but taking hold vpon Christ
his Workes, to be mine by
Faith.

*Quest. Doth not this make
men to runne into all sinne &
wickednesse?*

An. No: for this true faith
as soone as it hath wrought
in vs through the holy ghost
doth frame our hearts anew,
and causeth vs to detest, hate
loathe, and abhorre sinne in
all men, but especially in our
selues, and maketh vs to
haue our whole delight and
ioy in those things which be
agreeable vnto Gods Will,
and causeth vs likewise, to
shew and expresse the same
in our life and conuersation,

point

or

or else it is no true Faith, but a dead Faith.

Que. Rehearse the summe of this faith.

An. I beleeeue in God the Father Almighty, maker of heauen and earth. And in Iesus Christ his only Sonne our Lord, which was con-
ceyued by the holy Ghost, borne of the Virgin *Mari*c. He suffered vnder *Pentius Pilate*, was crucified, dead, and buried, he descended into hell, and the third day he rose againe from death. He ascended into Heauen, and sitteth on the right hand of God the Father Almighty. From thence shall he come, to iudge both the quick and the dead. I beleeeue in the holy Ghost. The holie Catholike Church. The Communion

munion of Saints, the forgiveness of finnes. The resurrection of the bodie, and the life euerlasting. So be it.

Que. What is the effect of this Creed?

An. This Creed contayneth foure especiall pointes. First, what we ought to beleue concerning God the Father. Secondly, concerning God the Son. Thirdly, concerning God the holie Ghost. Fourthly, concerning Gods people, called the Church.

Que. What beleuest thou in the first part, concerning God the Father?

An. First I beleue, that God the Father thorough Christ, into whose bodie I am grafted by faith, is not only a Father of other faith-
C full,

full, but euen my Father, & therefore loueth mee. Secondly, that hee is Almighty, that is, that hee hath all power in his hand, guiding and ruling all things, so that nothing can be done in heauen, earth, or hell, without his prouidence.

Que. What beleueest thou in the second part concerning God the Sonne.

An. I beleue that Iesus Christ one God in substance with the Father and the holy Ghost, tooke flesh of the Virgin, and is become perfect man as I am in all things sinne onely excepted, and in my Nature hath wrought for mee, whatsoever was needfull for my saluation.

Que. What meanest thou, when thou sayest, Hee suffered under

under Pontius Pilate?

Ans. Because that manner of death which men do suffer by the sentence of the Iudge, and vnder the Title of Iustice, is more shameful, slanderous and terrible, then if a man should dye naturally in his bedde. Therefore Christ took on him our person, to shew himselfe before an earthly Iudge, and to bee condemned by the mouth of *Pilate*, hee being then Iudge, that thereby we might be cleared before the iudgement seat of God.

Que. What meanest thou, when thou sayest, Christ was crucified, dead, and buried.

Ans. First I meane, in that he was crucified, that he suffered the death of the crosse, which was an abominable

and cursed death, to deliuer mee from the curse vvhich was due for my finnes.

Secondly, forasmuch as death was a punishment due vnto man for sinne, therefore our Sauour did suffer death and by suffering, ouercame death. For in his death doth lye the principall point of our saluation: for, if he had not beene truely dead, wee should be yet subiect to eternall death and damnation.

Thirdly, he was buried, for the more greater confirmation of his death and Resurrection. And in the intent to make it more certainly knowne vnto vs, it pleased him also to bee buried after the common maner of men, and that by two notable persons, *Nicodemus*, and *Ioseph* of

of *Aramathia*, which was done also by the wil & consent of *Pilate*, who caused the body to be deliuered to them.

Que. What meanest thou concerning this, that Christ descended into hell?

An. Where it is said, that Christ descended into Hell, therby I beleue, that Christ did not onely suffer in his body the punishment due to my body; but also in his soul the punishment due to my soule, which was, the Torments of hell, second death, sorrowes of death, and abiection from God, as it doeth appeare by the anguish of his soule in the garden, when drops of blood yssued out of his body, and also vpon the Crosse by his lamentable

crie to his Father. For in miserable case had we beene, if he had suffered onely the punishment due to our bodies, and not to our soules.

Que. What fruite hast thou by the death of Christ?

Ans. First I beleue, that this death and punishment, which Christ suffered, is the appeasing of Gods wrath, & a full satisfaction to God for all my finnes. Secondly, that as he is dead for sinne, so he will cause sinne to die in my mortall body.

Que. What profit hast thou by the rising againe of Christ?

An. First, I am assured by his rising from death, that he hath ouercome death, hel and sinne, and hath finished my iustification. Secondly, that as he is risen from death
so

so he causeth mee as a member of him, to rise from sin, and delight in righteousness. Thirdly, his rising againe, is a sure pledge to me, that my body shal in like manner rise againe.

Que. What is the meaning of this, that Christ ascended into heauen?

An. Christ as touching his manhead, is onely in Heauen, but in his Godhead and comfort of his holy Spirite, hee is with vs to the end of the world.

Que. What good gettest thou by the ascending of Christ into heauen.

An. First, Christ his ascending into heauen, is a sure pledge vnto mee, that I shal in like maner as a member of him, by his power, be

receyued into heauen, in that same nature wherein he is ascended.

Secondly, Christ hauing ascended into Heauen, maketh continuall intercession for me.

Que. What is the meaning of this, that Christ sitteth on the right hand of God the Father?

An. Christ sitteth on the right hand of the father, that is, hath all power giuen him of the Father ouer all things whatsoeuer.

Que. What fruite dost thou receiue by this, that Christ shal come to iudge the quicke, and the dead.

Ans. To mee that am a member of Christ, it is a singular comfort, vwhen I know assuredly, that none shall

shal be my Iudge but he that is my Sauour. But terrible it will be to those that flee from Christ, when they shall see him come to iudge them, whom they in their life time refused.

Que. What beleuest thou in the third part, concerning God the holy Ghost.

An. I beleue that GOD the holy Ghost, sealeth into my heart all Christes benefites to be mine, and maketh sinne to dye in me, and stirreth me vp to righteousness, and holinesse of life.

Que. Seeing there is but one onely God, why namest thou the Father, the Sonne, and the holy Ghost?

An. Because God hath so opened himselfe in his Word, that these three sun-

dry persons are in substance
but one true and euerlasting
God.

Que. Now let vs come to
the fourth part : What callest
thou the Catholicke Church ?

Answer. The Catholicke
Church, is the whole com-
pany of faithful people, that
euer were since the begin-
ning of the world in all pla-
ces, which also be now, and
shall bee to the end of the
world. Of the which num-
ber, I beleeue that I am one:
I beleeue that God knoweth
them all, and hath a most
tender care ouer them.

Que. What callest thou the
Communion of Saints ?

An. The Communion of
Saints, is the society that all
we which beleeue haue one
with another, as members
of

of one head Iesus Christ: whereby wee are ready to communicate all Gods benefites, both Spirituall and Temporall, to the mutuall health and comfort one of another, according vnto the measure which we haue receyued of God in this life.

Que. What is it to belecue the forgiveness of sinnes?

An. I belecue, that Iesus Christ hath wholly appeased God for my sinnes, & paid the full punishment due to them, and therefore that they be freely forgiven mee, and shall neuer be laide vnto my charge.

Que. What beleevest thou of the rising againe of the body?

Ans. I belecue, that after this life ended, my soule shall go to God that gaue it, and
my

my body shall rest in the graue vntill the appoynted time: and then, I shall see God in my flesh, and mine eyes shall looke vpon him: and this my bodie, shall bee made like to the glorious body of Christ, without al corruption.

Que. What is it that thou sayest of Life euerlasting?

An. I beleeeue, that when God shall raise againe this my body, and ioyn it againe together with my soule, that then I shall liue with Christ for euer, in his euerlasting kingdome of glory.

Que. By what means do we attaine to this, which thou hast heere confessed?

An. The holy Ghost hath appointed the preaching of the word to be the ordinary meanes

meanes, whereby hee worketh in our hearts this true and lively faith, and without this preaching of the Word we can neuer haue faith.

Que. After that GOD by the meanes of his word, hath wrought in our hearts faith, by what meanes afterward doeth he strengthen the same?

An. This faith doth God strengthen in vs, by the selfe same preaching of the word and also, by the vse of the Sacraments.

Que. What callest thou the Sacraments?

An. Sacraments bee outward signes ordaind of God, for the greater assurance and strengthening of our Faith; beeing vnto vs, sure pledges of these benefits of our Salvation, which we receiue in
Christ

Christ to be ours, and are represented vnto vs by the outward signes of water in baptisme, and Bread and Wine in the Supper of the Lord. They serue also for a marke of our profession, whereby we differ from other people which be Heathen.

Qu. How many Sacraments be there?

An. There be two Sacraments, that is to say, Baptisme, and the Supper of the Lord.

Qu. What strength of faith hast thou through Baptisme?

Ans. I am taught and assured by Baptisme, that my finnes are forgiven mee: for as the water washeth away the filthinesse of my bodie, euen so should I through the holy Ghost, be thereby fully
certi-

certified and perswaded that the bloud of Christ, beeing sprinkled vpon my soule by the hand of Faith, hath washed away both the guiltinesse of my sinne, and the punishment due vnto the same: the fruite and effect whereof appeareth herein, that through the power of Christ his death and resurrection, I am dead as touching sin, and raised vp againe in newnesse of life: vvhich two things, in whomsoever they appeare not, they may well haue the name & title of Baptisme, but indeed they are no Christians.

Qu. What strength of faith doe we finde in the vse of the Lords Supper?

Ans. The Supper of the Lord, thorough the holy-Ghost,

Ghost, doth strengthen my Faith, that I should not doubt, but as surely as I receiue the Bread and Wine into my body, to become wholly mine, so my soule receiueth withall Christ, with his passion and righteousness to be wholly mine, as surely as if I had wrought them mine owne selfe.

Que. Are not then the bread and wine in the supper of the Lord, turned into the body and bloud of Christ?

An. The bread and wine as touching their nature and substance are not turned: but as touching the vse of them, they differ from common Bread and Wine, in that they are appointed of God, to serue vnto vs as Seales & pledges of those benefits which

which Christ in his body hath wrought for vs.

Qu. In what maner oughtest thou to prepare thy selfe to the receiuing these misteries?

An. In preparing my selfe to receiue the supper of the Lord, I ought diligently to obserue these three things.

First, to examine my selfe whether I stand in faith or no, which I shall know, if I feele my hart assured by the Spirit of God, that the punishment of my sins is fully discharged in Christ, and that whatsoever hee hath done, pertaineth not onely to others, but euen to me.

Secondly, to examine my selfe whether I find my hart inwardly sorry for my sins, with inward hatred and lothing of sin, and an earnest desire,

desire, and sure purpose wholly to conforme my selfe to the will of Gods word.

Thirdly, if any offence be betwixt others and me, that I reconcile my selfe vnto them. All these things, although they ought earnestly to be considered in the whole course of our life, yet then especially, when wee come to the supper of the Lord.

Que. Now seeing wee be saved, by Christs works, without our deservings, wherto then now serueth our wel doings, or what auaieth it to do good workes?

An. We must do good workes, not to deserue our saluation by them, but by our works to glorifie God
in

in walking as becommeth Gods Children, declaring thereby our thankfulness to God for our redemption.

Secondly, by our works to make our election more certaine vnto our selues.

Thirdly, to winne others vnto Christ, by our holy life and conuersation.

Quest. What works callest thou good works.

An. Our works can neuer be acceptable and good in the sight of God, vnlesse in doing them wee keepe these two things.

First, that they be framed according to the rule of Gods lawes & Commandements, & not after our owne deuice.

Secondly, that they proceede from an heart purged by

by faith. If either of these two pointes be lacking, our workes are abhominable in the eyes of Almighty God, although they appeare neuer so glorious in the sight of men.

Que. Because prayer is one especiall meanes which God will haue vs vse to increase our faith, tell me what belongeth to true prayer?

An. It is requisite in true prayer, that we obserue these fve things.

First, that we make our prayers onely to God, thorough Christ, and not to Saints. Secondly, that we be inwardly touched with neede of the thing we aske, hauing our minde wholly bent therupon, and not carried away with by-thoghts.

Third-

Thirdly, that our prayers be grounded vppon Gods promise, with full assurance that they shall be granted, so farre as the Lord doth know them to be meete and needfull for vs. Fourthly, that we continue in prayer, although we haue not our requests at the first. Fiftly, that we aske not those things which we thinke good in our owne fantasie, but onely that which God commandeth vs to aske of him: All which things be contained in the Lords prayer.

Quest. Rehearse the Lords prayer.

Answer.

OUr Father, which art in heaven hallowed be thy name: thy kingdome come: thy will be done in earth as
it

it is in heauen. Giue vs this day our dayly bread. And forgiue vs our trespasses, as we forgiue them that trespass against vs. And lead vs not into temptation, but deliuer vs from euill. For thine is the kingdome, the power, and the glory, for euer and euer, Amen.

Qu. What dost thou desire of God in this prayer?

An. First, I desire of our heauenly Father, that his name may be hallowed: First, in his excellent works, which is, when we acknowledge his mercy, wisdom, iustice, and prouidence, that he alone worketh all things, and that only the Lord God be had in honour, all other set aside. Secondly, that his name may be glorified in
our

our godly living, and conversation.

2 In the 2. petition, wee desire that God his Kingdome may come, that is, that he will declare himself to be King ouer his Church, in guiding and defending it, in encreasing the number of the faithfull, in thrusting forth Laborers into the harvest, and blessing their Labours, and suppressing the rage of the wicked Tyrants. Secondly, that he will exercise his kingdome seuerally, in euery one of his, killing sinne in vs, and all worldlie care, and renewing of vs to righteousness of life.

3 In the third petition, wee desire that Gods will may bee done; that is, that wee may willingly in euerie thing,

thing resigne our selues vnto Gods will, without murmuring or grudging.

4 In the fourth petition, we pray that he wil giue vnto vs, walking faithfully in our calling, our daily bread, that is, all things needful for our liuing in this present life.

5 In the fift petition, we pray that our sinnes may bee forgiven vs, that he will not lay to our charge our sinnes, nor the punishment due vnto them, but that he will accept the death and passion of Christ, as the full satisfaction for our sins, and that we may hereof haue iust assurance in our Conscience, that the punishment of our sinnes is fully discharged in Christ, and therefore freely for-

forgiuen vnto vs, as surely as we do forgiue others: and that we may loue one another from the bottom of our hearts, all desire of reuenge set aside.

6. In the sixt and last petition, we doe pray God that he wil not lead vs into temptation, but deliuer vs, that is that he will not bring vs further into that battell with our spirituall Enemies, then we by his holy spirit shall be able to preuaile and overcome.

Que. And why is this added. For thine is the kingdom, the power, and the glory, for euer and euer. Amen.

An. Not onely to kindle in our hearts to desire the glory of God, but also to teach vs that this Prayer is
D goun.

grounded vpon none other, then God onely and that we should not thinke the kingdome of God to bee weake and voyd of force & might. Also that he is not onely to be honored, praised, and gloryfied, and that his power is infinite, perpetuall and euerlasting. And in this word Amen, is expressed the feruent desire to obtaine those things which wee aske of God, and our hope is confirmed, that those things which we aske bee granted vnto vs, by which our consciences are pacified, and so we end our prayers.

Qu. Tell mee now briefly the effect of all thou hast said.

An. By the tenne Commandements, I see my miserable estate,

estate, that I deserue death, damnation, and the curse of God, which must needs bee paid, because God is iust: & whereas I my selfe am not able to pay it, the holy ghost through the preaching of the Gospell, worketh in me Faith, which assureth mee, that the Sonne of God being made man for me, hath euen in my nature suffered whatsoeuer my sinnes deserued, and hath made me with him the childe of God, and heire of euerlasting Life. Whereof, least I should doubt or wauer, he hath appointed two Sacraments, as outward signes and Tokens to be scene and felt of mee: that as surely as I see my self made partaker of them outwardly: so the holie Ghost

D 2

inwardly

inwardly bee partaker of
Christ himselfe, with all his
benefits, his ransome, righte-
ousnesse, and holinesse to be
mine, that in him, & through
him I shall haue life euerla-
sting. And thus being borne
anew into this liuely hope,
by the holy ghost, my waies
should be directed & guided
by the same Spirit, to walke
in holinesse and righte-
ousnes all the daies
of my life. So
be it.

*A prayer containing the effect
of this Catechisme.*

O Mercifull and hea-
uenly Father, for so
much as at euerie
light occasion, I am with-
drawn from thy holy lawes
to the vanities of this life,
vnto all sinne and wicked-
nesse : I beseech thee in
mercy set before mine eyes
alwaies the remembrance of
thy iudgement seate and my
last end, whereby I may be
daily stirred to consider in
what great danger I stand,
through the horrible punish-
ment due for my sinnes, that
daily groaning vnder the
burthen of them, I may flye
for succour to thy beloued
Son Iesus Christ, who hath

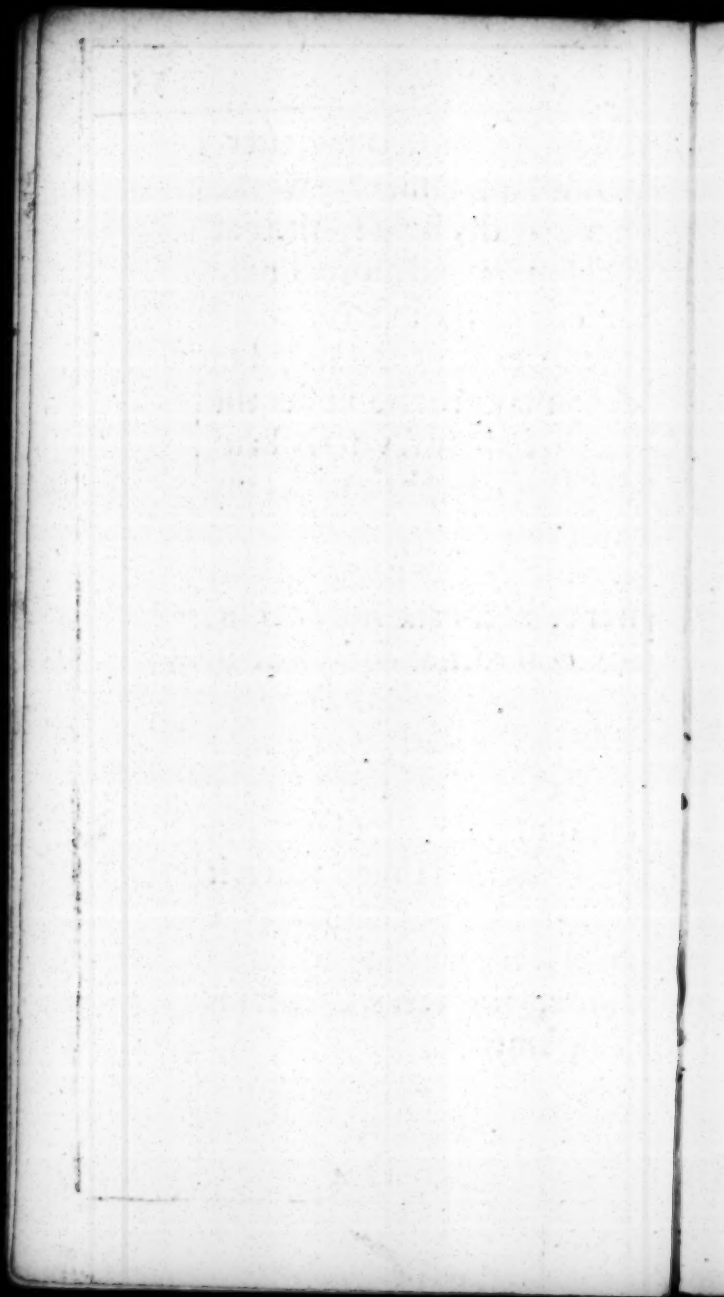
fully paid, suffred and overcome the punishment due to them, and through the working of thy holy Spirite in me, I may be fully assured in my soule and Conscience, that the curse, condemnation, and death, which these my sinnes deserue, is fully paid, suffered, and overcome in Christ, that his righteousnesse, obedience, & holines is mine, and whatsoeuer he hath wrought for mans saluation, is wholly mine.

Strengthen this faith in mee dayly more and more, that I may inwardly feele comfort and consolation in this, that I feele thy holye Spirit beare record vnto my spirit, that I am thy Childe, grafted into the body of thy Sonne, and made with him
fellow

fellow heire of thine euerlasting kingdome. So worke in me by thy holy spirit, that daily more and more, I may feele sinne die in mee, that I do not delight therein, but daily may groane vnder the burthen therof, vitterly hate, detest, and loath sinne, set my selfe and all the powers of my soule and body against sinne, and haue full delight, ioy, comfort, and pleasure in those things which be agreeable to thy will, that I may walke as becommeth the child of light, looking still for that good time, when it shal please thee to call mee vnto thine euerlasting kingdome, for Iesus Christ his sake, Amen.

FINIS.

D 4



GODLY
PRIVATE
Prayers for House-
holders to Meditate
vpon, and to say in
their particular
Families.

Made by Mr. Edw. Dering:
sometime Reader of the
Diuinitie Lecture
in Paules.

Marke 11. 24.
*Whatsoeuer ye desire when ye pray, be-
leeue that yee shall haue it, and it
shall be done vnto you.*

LONDON
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Godly priuat Prayers,
to bee saide at all
times, in Christian Fa-
milies.

*A prayer containing the effect
of the Housholders
Catechisme.*

A Almighty God, and
most mercifull Fa-
ther, I see in thy
blessed Lawes and
Commandments, the great-
nesse of my sinnes and wic-
kednesse : yea, I see O Lord
my

my God, the whole course of my life to be almost nothing else, but a continuall breaking of thy holy Lawes and Commandements. The thoughts of my heart (eyther in vanitie, or else open wickednesse) are in number infinite, daily in the abundance of them, causing my mouth to speake, and my bodie to execute, and doe contrarie to thy holie will. And againe, O Lord, I see thy heauie wrath, vengeance and iudgement against sin, to be intollerable, that euen the least wicked thoughtes, and most secret cogitations of my heart, procureth thy heauy wrath and euerlasting curse, the torments of hell, and euerlasting fire, euen although I had but once in all my

my life broken any of thy Commandements, so much as once in thought. And I know, O Lord GOD, that thou art true and iust, and canst not abide sinne and wickednesse, but will iustly punish euerie sinne, even with the selfesame torments of hell, which thy iustice hath appointed.

This O Lord my God, throweth me downe, and euen amazeth me so that I know not what to doe. I looke into my selfe, viewing mine owne power, whether I am able to ouercome this punishment of my sinne or no : and I see that all, euen the most exquisite punishment which I can deuise of my selfe, in whipping of my body as long as I liue ; wea-
ring

ring Hair-cloth, pining my selfe with fasting, or any other paine. I see, I see, O Lord, that all this punishment is not sufficient for one of my least sinnes, because it deserueth euen the euerlasting paines of hell. I looke to Heauen, I see there is no Saint, nor Angell, able to abide and ouercome this punishment of sinne; I looke to men in this world, euen to the Popes Treasure, that wicked man of sin, and I see that neyther his Masse, nor Purgatory, Pilgrimage, Pardons, Pennance, Satisfaction, nor any of such like wicked stuffe, alas, I see they are nothing for the satisfying for one of my least wicked thoughts; seeing the punishment is due by the iust decree

decree and sentence of thy
euerlasting curſſe. Where-
fore I am driuen out from
my ſelfe, and all that I can
doe, to ſeeke this puniſh-
ment diſcharged other wher,
or els to quaile vnder the
burden; I ſee there is no help
for me in Angels, Saints,
nor Mortall men, but onely
in that perfect man Chriſt
Ieſus thy deare Sonne, in
whom I ſee the full puniſh-
ment of my ſinne wholly
paide, ſatiſfied, diſcharged,
and ouercome: death van-
quiſhed, the paines of hell
in victory ſwalowed vp, the
curſſe ſatiſfied, and the eter-
nity of the puniſhment' (tho-
rough his euerlaſting po-
wer) ouer-reached.

This I ſee (O Lord) by the
eyes of faith, being through
thy

thy holy spirit, wholly assured, that all the whole punishment of sinne payd by my Sauour Christ, is not onely paide for other men, but euen also for mee and my sinne. This assurance of faith beeing thine onely, worke in me, I besecch thee in mercy to strengthen and increafe, for I feele it often full of wauering and doubting. Grant that I may dayly more and more in my soule and conscience, feele my selfe knit and ingrafted into the body of thy Sonne, whereby I may be assured that whatsoeuer hee hath done, pertaineth to me, and is fully and wholly mine: that I may through the power of his death, feele sinne dayly dyc in mee, and thorough

rough the power of his resurrection feele my selfe risen from sinne, to haue my full ioy and comfort in those things which bee agreeable to thy holy will, onely detesting, hating, and abhorring from my heart, all things which be contrary to thy will and pleasure: that euen in this life I may still looke for his endlesse ioy & felicity, vsing the things of this world, as though I vsed them not, till that good time that it shall please thee to call me to thine euerlasting kingdome of glory, there to raigne with my Lord and Sauour Iesus Christ for euer and euer. Amen.

A Prayer vpon the
Lords prayer.

The first petition.

*Our Father which art in
heauen.*

O Most mighty Lord and
eternall God, who hast
by thy deere sonne Christ
Iesu our Lord and Sauour,
reconciled vnto thy selfe all
things in Heauen and earth,
and in him hast made an e-
uerlasting bonde and Cou-
enant with vs thy faithfull
Children, that thou wilt not
onely be our God, but also
our most louing and mercy-
full

full Father, whereof as a pledge thou hast giuen vs thy holy spirit of adoption, wherby we may with boldnesse and full trust and confidence come to thee by hearty prayer, as vnto our most louing and mercifull Father, being assured that thou wilt not deny ought which thou knowest shall be expedient for vs: grant wee beseech thee deere Father, that being fully perswaded in our hearts of this thy Fatherly loue and affection toward vs, we may be stird vp to make our petitions with such an affection, ardent desire, loue, and reuerence to thy Maiesty, that our minds be not carried away with by-thoughts creeping in, but without all wandring may
bee

be fully bent and attentiuē
to the things we aske, and
fully staid vppon thy merci-
full and iust protection.

Hallowed be thy name.

S. **W**E then beseech thee
(deere Father) that
thou wilt strengthen our
hearts with thy holy spirit,
that considering thou hast
made al things for the glory
of thy name, so we may in
all our doings, enterprises,
counsels, and purposes,
cheifely aboue all things
seeke thy glory: that wee
may fully acknowledge
thee not onely the Auther
of all things, but the Ruler,
Guider, and Gouvernor of
all things, both in heauen
and earth: that we neuer
diminish

diminish thy incomprehensible glory, by attributing vnto our selues any power, strength, or ability to doe, will, or thinke that which is good: but from our hearts we may acknowledge all our goodnes to come from thee, yeelding for the same continuall praise & thanksgiving to thy glorious Name, that we neuer by distrusting thy mercyfull prouidence, dishonour thy Name; but that euen in our greatest desires we may put our full confidence in thee, not looking vpon our weaknes, but staying vppon thy power & promises, by harty prayer, flying vnto thee our onely refuge: that our whole life may be framed, according to thy holy will in all pointes,

pointes , that thy glorious name in vs may be sanctified, and that we be not an occasion that thy holy Name be any way blasphemed through our wicked life and conuersion.

The Second Petition.

Thy kingdome come.

LEt thy Kingdome most mercifull Father, appeare and manifestly be declared in all the world, but especially amongst thy Church & faithfull Flocke: declare thy selfe Lord and King ouer them, ruling them by the scepter of thy holy word & force.

force of thy holy spirit. Encrease the number of faithfull Pastors and Preachers among the people: blesse their labours, to the increase of this kingdome of thy deere sonne Iesus Christ, and to the destruction of the kingdome of Sathan and Antichrist. Suppress the rage of the Enemies, that they may know that thou (O Lord) dost raigne in al ages, to the behoofe of thy Church, and terror of thine enemies. Grant these mercies good Lord, not onely to a whole Church in generall, but especially to euery one of vs thy Children particularly, grant that we may affectually feele the force of this thy kingdome in our hearts. Beat downe in vs
our

our old Adam. with all sinfull delights, thoughts, motions, and desires : and renew in vs day by day, our spirituall and inward Man, that we may be wholly bent to delight, thinke, desire, & doe those things which bee acceptable in thy sight.

The third petition.

*Thy will be done in earth,
as it is in Heauen.*

FRame our hearts good Lord with such humble obedience to thy holy will, that we may be hartily well content with whatsoeuer it pleaseth thy goodnes to lay vpon vs: that we neuer cease
in

in our miseries, but continually call on thee by harty prayres although wee feelee no release at all; yet that still patiently we may abide and quietly wait for thy good leysure, and appointed time of deliuerance, when thou knowest it shall be most expedient for vs.

The fourth petition.

Giue vs this day our daily bread.

GRant vs deare Father, that all our Counsels, studies, labours and endeavors, being by thy holy spirit guided and framed, we may euery one in that vocation

E

in

in which thou hast placed him, so faithfully trauaile to the discharging of our Consciences, and edyfyng of thy Church: that our account may be found acceptable before thy Throne & Iudgement seate. So blesse our labours and trauailes, that we may haue sufficient for the preseruing of this present life and be content with those benefits which thou shalt bestow vpon vs. whether they be many or few, acknowledging them to be receiued of thee: not greedily to care for them, or vainely to delight in them, and thankfully esteeme of them as thy benifits bestowed vpon vs, and as faithfull Stewards moderately to vse them to the releefe of our bre-

bretheren and discharge of
our consciences.

The first petition.

*Forgive vs our trespasses;
as we forgive them that tres-
passe against vs.*

ENcrease in vs O L ord,
the gifte of Faith, that
we may daily more & more
in our Soules and conscien-
ces be assured; that our sins
be defaced, cleane blotted
out, and couered with the
full, perfect, and sufficient
sacrifice of thy deare sonne
Christ Iesu our Lord and
Saviour once made for vs:
that we are vnited, knit, and
made one body with him

partakers of his righteousness, iustification, and holynesse, and euen fellow-heirs with him of euerlasting life: that wee may vnfaignedly from the bottome of our hearts loue thee for this thine vnspeakeable goodnes and mercy, forgetting from our hearts our Bretheren that do offend vs, pray for them, loue, cherish and comfort them as fellow members all of one body, with perfect naturall loue and compassion linked together vnto our head Christ Iesus.

The sixth petition.

Lead vs not into temptation

STrengthen vs good Lord
with thy holy Spirit, that
wee

we be not ouercom with the
 subtle suggestions and sinfull
 motions of Sathan the diuel,
 hold vs vp with thy merciful
 hand, that we sleepe not in
 sinne, that we be not drawne
 away with the wicked world
 nor the enticements of the
 flesh, to delight in Wicked-
 nesse: but so arme vs with
 thy mightie power, that wee
 may strongly abide all the as-
 saults and subtilē slights of
 our ghostly enemy, and sin-
 cerely to walke before thee
 both in prosperity and ad-
 uersity, to thy honour and
 glory, the health of our souls
 and profite of thy Church,
 through Iesus Christ our on-
 ly Lord and Sauiour,

Amen.

The Lords Prayer more at large.

The first Petition.

*Our Father, which art in
Heauen.*

Most mighty and e-
ternall Lord God,
who of thine infinit
loue to mankinde, hast giuen
vs thine owne eternal Sonne
Christ Iesus our Lord, to be
made man for vs, in the si-
militude of sinnefull flesh, to
become flesh of our flesh, &
bone of our bones, in all
things like vnto vs, sin onely
excepted: who beeing thy
true

true and naturall Sonne, hath made vs with him sons, children, and heyres, to thee our most merciful Father, giuing vs by thy grace, that which is his by Nature: And by his due alone, once suffered sufficient Sacrifice, hath payde the ranfome of our sins, before thy diuine Maiestie, to satisfie thy iustice vppon sinfull flesh. Which debt being payde for vs, he hath brought vs in fauor with thee, so that we may now with boldnesse and trust come to thee, as vnto our most mercifull and louing Father, with full assurance, that as thy soule is so much greater, and more excellent towards vs, then all loue of cattly Parents toward their Children, as thou passest all men in goodnesse

and mercie; so thou wilt deny vs nothing which shall be expedient for vs. So that, although all the Fathers that are in earth, hauing shaken off all seeing of Fatherly naturalnesse, would forsake their children, yet wouldest thou neuer forsake vs, because thou canst not deny thy selfe. Who promisest, that if earthly Fathers being euill can giue good giftes to their Children: how much more wilt thou our heavenly Father, being altogether goodnes it selfe, giue good things to them that aske in thy Sons name? And that although a Mother should forsake her Children, yet wilt thou not forsake vs thy children, who thou hast before the beginning of the World, in thy deere

deere Sonne Iesus Christ,
chosen to be thy children &
heires with him of thine im-
mortall Kingdome. Whereof
that we our selues might bee
sure and certaine, and out of
al doubt that we are the chil-
dren and heys of euerlasting
life, thou hast giuen into our
hearts thy holy Spirite, as a
true pledge and earnest of
our inheritance, which Spirit
doth assure our spirites, that
we are thy children, and thou
therefore crieth in our hearts
Abba, Father. Graunt this
for thy deere Sonne Iesus

Christ our Sauior,

Amen.

E 5

The

*The Second Petition.**Hallowed bee thy Name.*

WEe therefore as thy
deere Children, ran-
sommed and bought by thy
deere Sonne, flye to thee our
most louing and merciful Fa-
ther, who in goodnes art in-
finite; in mercie, abundant;
in substance, incomprehen-
sible; in immortality, euerla-
sting: who by thy mightie
power, and singulare proui-
dence rulest all things accor-
ding to thy heauenly Wise-
dome, beseeching thee, for
thy deere Sonne Christ Iesus
his sake, that as thou hast suf-
ficiently set forth thy glori-
ous

ous name in making and framing the whole world, heauen, earth, and all the things therin contained: so we may in beholding & viewing thy Creatures, the works of thine hands may be lifted vppe to thee our Lord God the Creator and maker; and in them glorifie thy holy name, acknowledging in them thy singular goodnesse and loue towards man, for whose vse thou hast created all thinges both in heauen and earth: & that we may for the same, euen from the bottome of our hearts, yeeld due honor, praise and thankesgiuing vnto thee deere Father, all the daies of our life.

Grant most mercifull Father, that wee may in heart and minde bee fully assured,
thou

thou by thy heavenly prouidence, rulest and guidest all things in heauen and earth; so that nothing in the vvhole world commeth to passe, but according to thine appointment: that thou guidest and framest the affaires & doings of men; that thou hast euen their hearts, and all their powers in thy mercifull hand, to turn them which way so euer it seemeth best vnto thy godly wisdom: so that, whether we be in prosperity or aduersity; we may acknowledge both of them to be thy worke in vs: and therefore, be no lesse thankfull for sickness, then for health; for sorrow, then for comfort; for a troubled minde, then for a quiet; for imprisonment and banishment, then for liberty; espe-

especially seeing wee know,
that thou turnest them all,
seeme they neuer so sharp, to
the comfort and commodity
of thy children, which feare
thee : and that in all things
which shall befall vnto vs ;
whether they be grieuous or
ioyous, prosperity or aduer-
sity, life or death, thy holy
name may be sanctified in vs
by yeilding due and continu-
all praise and thankesgiuing,
to thy eternall Maiesty : that
we neuer cease to put our sui-
trust and confidence in thy
mercie, who hast promised
to be our defender, buckler,
and shield, to keepe vs as the
apple of thine eye, to deliuer
vs when we cal vpon thee, to
open when wee knocke, to
giue when we aske : that we
knowing our owne weaknes,
that

that of our selues wee haue
no power or strength to do,
no not so much as to will
that which is good, we may
acknowledge al our strength
comfort, ioy, faith, loue,
hope, and confidence to be
thine onely giift and worke
in vs. And for the same, and
the increase of the same, and
for all thy benefites in vs,
whereof we feele our selues
desitute, we may constant-
ly flee vnto thee by heartie
prayer, requiring the same
at thy mercifull hand. And
hauiug felt thy mercifull
dealing towards vs, we may
alway to the end of our life
continue thankfull vnto thy
blessed name: that wee ne-
uer speake or thinke of thee
(O LORD GOD) with-
out high reuerence, and an
obe-

obedient fear vnto thy glorious Name.

The third Petition.

*Thy will bee done in earth
as it is in heauen.*

ANd forasmuch (O Lord God) as of our selues wee bee nothing but stubbornesse and rebellion, against thy holy Maiesty, we beseech thee (deere Father) that as thine Angels in heauen doe willingly obey thy holy and most blessed will without any resistance, so wee thy most vild and unworthy Seruants and Children in earth (all stubbornesse rebellion & peruersnes;
by

by thy holy Spirit in vs being vtterly extinguished and quenched) we may willingly submit our selues, resigne and yeeld our whole affections to thee, O Lord, to bee gouerned after thy blessed and heauenly will. That wee may feele in our selues no other motion or desire, then a meete consent to thy holy will: that whatsoeuer affections in vs fight against thy holy will, thou wilt vterly make them voide. That wee neuer will any thing of our selues, but that thy holy Spirite in vs may gouerne our hearts, by whom inwardly being taught, wee may learne to loue, embrace, and take comfort in those things that please thee, and to hate those things that

that displease thee; That
our hearts, minds, and
wills, being wholly subdued
to thy blessed will, we may
willingly bee content with
that estate of life which it
pleaseth thy goodnesse to
exercise vs withall in this
world, whether it be in ad-
uersity or prosperity, in sick-
nes or health, in ignominy
or glory, in quietnesse or
trouble, in sorrow or glad-
nesse. Grant vs deare Fa-
ther, this willing and pati-
ent minde, that euen in our
greatest distresse, wee may
bee content with thy good
will, and not to murmure or
grudge against thy Maiesty,
knowing that thou wilt lay
nothing vpon vs, but that
which shall turne to our
goodnesse and profit. And
that

that wee may patiently abide whatsoeuer it shall please thee to lay vppon vs: that we be assured in our hearts, that thou wilt lay no more vnto vs, then thou wilt giue vs strength to beare, & euen in our greatest afflictions wilt find a way for our deliuerance, and that thy power and strength is more fully declared, when wee feele our selues vtterly voyd of strength, and see no way of deliuerance, that we may in our most greuous assaults, conflicts, and anguish or mind submit our selues wholly to thy blessed will, and looke for our deliuerance at thy hand, when thou knowest it most expedient for vs, and most for thy glory, leaving the time
and

and meanes of our deliuerance to thy good will and pleasure, and that in the meane time, we neuer cease but call vpon thee by hearty prayers continually as thou hast commaunded, vntill such time as thou shalt heare our petitions. And although after many and sundry callings vpon thee thou seeme not to regard vs, but rather deale more extreamely with vs, yet notwithstanding strengthen vs so with perseuerance in prayer, that wee faint not, but still continue in prayer, being assured that although we feele our selues nothing released, yet we may quiet our selues herein, that we as thy Children haue laide our complaints, griefes, and sorrows in the
bosome

bosome of thee our heauenly Father, who will as a louing Father, when he seeth it most conuenient helpe vs. And although thou seeme nothing to grant our requests, yet wee honor thee in calling vppon thy name, seeing thou dost accept it as a most cheefe honor to bee called vppon in the day of trouble.

The fourth petition.

*Giue vs this day our dayly
Bread.*

ANd forasmuch deare Father, as thou dost by thy mighty power, nourish, feede, sustaine, preserue, and main-

maintaine all liuing Crea-
tures, yea euen the very
young flocks and Beasts, we
beseech thee to send vnto vs
thy Children, (ouer whom
thou hast a more speciall
care) all things necessary for
this our present life: that we
hauing sufficient may walke
euery one in our calling, in
sincerity and pure holynes
before thy face acknow-
ledging all our benefits of ri-
ches, health, wealth, meate,
drinke, apparell, and all our
substance to be thy meere
gifts bestowed vpon vs, and
deliuered vnto vs from
thine hands: that we be not
drawne from thee, through
setting our miñdes too much
vppon them, but so mo-
derately vse them, as thy
benefits for a time bestowed

vppon vs, knowing that thou wilt at our hands require an account how we haue vsed them.

That wee doe not carefully gape or seeke after them, but discreetly to thy glory vse them, acknowledging in them thy goodnesse and liberality towards vs. And seeing most mercifull Father, that it is not our trauell, labour, paines, study, or endeauiour, which is able to get vs our liuing, but onely in so much as it pleaseth thy goodnesse to blesse and prosper them: we beseech thee that yet through our great Trauailly and paines, wee be yet still poore, and in meane estate, that thou wilt giue vs a contented heart, knowing that thereby thou

thou lettest vs vnderstand,
that it is thy good will and
pleasure, so to keepe vs yn-
der, that wee more effectually
may giue our selues to
serue thee. Or if it bee thy
will and pleasure more a-
bundantly to blesse vs, (and
our trauaile, to send vs abun-
dance of all things, wee be-
seech thee deare Father giue
vs a thankfull heart to ac-
knowledge them to bee thy
good giftes, and frame our
hearts with such liberality,
that wee may be contented
to distribute them according
to the necessity of thy chil-
dren, being assured, that
thou hast to this ende made
vs Stewards ouer them, that
maist at his hands require
much, on whome thou hast
bestowed much: so that we
hauing

hauing the due estimation of thy benefits which we ought to haue, may both reuerence thy goodnesse in thy benefits, and supply the want of our bretheren, to the releefe of their necessity, and furtherance of thy glory.

The fift petition.

Forgiue vs our trespasses, as we forgiue them that trespass against vs.

AND whereas most mercifull Father, thy Sonne our Lord and Sauiour Iesus Christ hath in our nature paid the ransome and debt of all our sinnes, which wee haue from the
be-

beginning of our life committed and do dayly commit, wee beseech thy gracious goodesse, that thou wilt by thy holy spirit in our hearts, assure our soules and consciences with a liuely faith, that by that same one onely sufficient sacrifice, the punishment of our sinnes is paide, thy wrath appeased, and thy Iustice satisfied: whereby our consciences may be quieted & set at peace with thee our mercifull Father and God.

Let vs deare Father feele in our soules and consciences, that wee are vnited to thy deare Sonne Iesus Christ and made one body with him, and heires with him of euerlasting glory: so coupled and ioyned with
F him

him, that wee are members of his body, so that whatsoever hee hath done in his body, wee may bee assured that it is ours: that his righteousness is our righteousness, his sanctification and holinesse is ours: the curse condemnation; and death, which hee suffered, is the same curse, condemnation, and death due for our sins: that wee know that our sins bee done away, and cleane forgotten and forgiven by thy mercifull loue & goodness declared in offering vp thy Sonne to death for vs., wee may be drinen to loue thee vnfaignedly from the bottome of our hearts, for this thine vnspeakable loue. And considering that thou hast in mercy pardoned so many
many

many our haynous offences,
 we may gladly bee moued
 to forgive one another their
 offences, and put out of our
 heart all rancour, malice, &
 hatred, toward our Brethe-
 ren, knowing that we are all
 members of one body,
 Christ our Saviour: that so
 surely as we haue forgiven
 them that offend vs, we may
 be so certainly assured that
 our mercifull Father hath
 forgiven vs, like as we haue
 forgiven our Brethren.

The sixth petition.

*Lead vs not into temptation,
 but deliver vs from euill.*

ANd for as much most
 heauenly Father, as we

of our selues bee feeble, and fraile and weak, and haue a strong and subtile Aduersarie, Sathan the Diuell, who goeth about continually like a roaring Lyon, seeking whome hee may deuoure: we beseech thee strengthen vs by thy holy Spirit, that wee may withstand his subtile suggestions and motions: hold thou vs by thy mercifull hand, and keepe vs alwaies in thy safegard and protection, that wee be not ouercome in the mighty assaults of our aduersary. And forasmuch as he often vseth euer our owne flesh, armed against vs to conquer vs; we beseech thee deare Father, mortifie, subdue, and kill in our flesh all subtile suggestions, and sinfull motions of Sathan,

Sathan, that we yeeld not
our selues as slaues thereun-
to, but continually fight a-
gainst them, and bring them
into subiection of the Spirit.
Grant vnto vs deare Father,
that we may not be drawne
through the subtile and slie-
ly torments of Sathan to
haue our delight & pleasure
in the vanities of this world,
but by thy grace, might, and
power, may so in the pros-
perity of this life bee vphol-
den, that our minds with full
ioy and comfort may be lif-
ted vp to our perfect comfort
in our Lord and Saviour
our Christ: and in him, take
our full and perfect ioy, and
consolation, so that no vaine
delight of this world draw vs
from the same, neyther any
sharpe aduersary, as pouerty,
F 3 misery,

mifery, or calamity, through
the malice of the diuell, drue
vs to difpaire of thy merci-
full goodneffe towards vs;
but alwaies being through
thy grace and affiftance de-
fended, we may be fully &
perfectly armed againft all
the fubtile & intrappings of
Sathan, and reft wholly in
thy mercifull defence and
aide. For thou haft O Lord
and eternall God in thy go-
uernment, all things in trea-
uen and earth, all power &
dominion ouer all creatures;
Angels and diuets, to rule
them according to thy good
pleasure and will, to the pro-
fit and commoditie of thy
Church, and every faithfull
member thereof, and to
thine incomprehenfible glo-
rie what in all things, in all
ages,

ages, for ever and ever, thy glorious Name may be exalted, and thy faithful flocke edified through Christ our Lord, Amen.

A Confession of sinnes with Faith and Repentance.

O Mercifull and heavenly Father, we thy Servants doe humbly prostrate our selves before thy Maiesty, acknowledging here in thy sight, our haynous offences committed against thy Maiesty, seeing and beholding thy heavie wrath against them: wee feele our selves laden, O Lord our God, with a huge company of horrible sins, whereof the very least, beeing but conceived in thought, is sufficient in indg-

ment to throw vs downe to
the euerlasting burning lake.

Our owne consciences(O
Lord) do beare witnesse a-
gainst vs of our manifold
transgressions of thy blessed
Law, of our security, sence-
lesse blindnesse, running
headlong to destruction,
committing sinne after sin,
although not notorious to
the world, yet horrible be-
fore thine eyes.

The thoughts of our hearts
rise vp in iudgement against
vs: the vanity of our talke
before thy Maiesty condē-
neth vs, the wickednesse of
our deeds from thy sight re-
iecteth vs: all our wicked
thoughts, words, and deeds;
with the inward corruption
of our nature, doe altogether
as it were a whole lumpe &
load

loades of sinne, lye heavy vpon vs, (and with their intolerable waight, doe euen presse vs downe to Hell. Wee doe daily groane vnder the burthen of them, inwardly lamenting our owne folly, too greedily running into them. In heauen, earth, or hell, wee see none able to sustaine the waight of them, but euenthy dearly beloved Sonne Iesus Christ, who in mercy infinite, and compassion endlesse, hath sustained and overcome that endlesse punishment due vnto them; in him therefore, in him most mercifull Father, and through him, we come to thee, being fully assured according to thy promise, that thou wilt accept & take that full recompence

which hee thy deare Sonne
hath made for vs, as a iust
ransome for the sinne of all
those, who with a true Faith
take hold on him. In him
therefore we see thine anger
towards vs appeased, thy
wrath satisfied, and our
debts paid. *Increase in vs good Lord*
we beseech thee, this lively
and feeling faith for we feel
it oftentimes in vs very
weake, and troubled with
many doubtes: Increase it
in vs O Lord, that we may
through thy holy spirit be
assured, that the punishment
of our sinne is fully in thy
Sonne discharged. Make
vs, O Lord our God, to feele
the same in our soules and
consciencs, that Iesus Christ
is ours, and all that hee hath
done:

done . that we are ingrafted
into his body, and made one
with him, and therefore fel-
low-heires with him of e-
uerlasting life. Let vs not
onely haue these words in
our mouths, good Lord, but
through thy holy Spirit, let
vs feele the comfort of them
in our hearts, fully sealed &
sealed in vs, that we feeling
our selues inwardly before
thy Iudgement seate dis-
charged, and our conscien-
ces towards thee appeased,
may bee swallowed vp with
an vnfained loue towards
thy heavenly Maiesty, and
towards our Brethren for
thy sake. Make sinne to
die in vs daily more and
more, that wee may hate,
derefest, and vtterly abhorre
all sinne and wickednesse in
all

all men, but especially in our selues, that wee may strongly, through thy holy Spirit sette our selues in open defiance against all sin and wickednesse: that wee please not our selues in our sins, but straightly examining sin by the iust rule of thy holy Lawes, wee may vterly from the bottome of our hearts condemne euen the least sinne in our selues, hauing our whole ioy, comfort, and consolation, vpon those things which bee agreeable to thy blessed will, alwaies being afraide to doe any thing contrary to the same: that wee may euen from the bottome of our hearts, examine and try our thoughts before thy presence, that they bee vpight and

& vnfaigned, not hypocritical
in outward shew only & ap-
pearance, but that euen all
the corners of our hearts be-
ing opned and disclosed be-
fore thee, we may euen as
though it were openly before
the face of the whole world,
bring them in shew, know-
ing that a double heart is de-
stitute in thine eyes: and that
wee may walke alwayes as
before thine eyes, not onely
before the eyes of man, be-
ing more carefull to walk cir-
cumspectly in this respect,
that we haue thee to be a vie-
wer of our doings a thousand
fold more then the eyes of
man. That thus wee may
walke as becommeth thy
Children, not onely in out-
ward shew, but also in sincer-
ity of hart, abhorring euen
the

the least sinne in our selues,
striving, resisting, and fighting
against sinne, not nourishing
the same in our breast,
but earnestly embracing, and
studiously seeking after those
things which bee pleasant in
thine eyes: that neyther the
feare of man, nor losse of
goods, life, landes, possessions,
or friends, draw vs away
from thee to doe anie
least thing contrary vnto thy
will and pleasure: neither
the fauour and friendship of
man, nor yet the flattering
enticements of this VWorld,
nor the vaine promotions of
the same, do mooue vs in
whit from the true and end-
lesse ioy, delight, & pleasure
which we ought to haue in
those things which be agree-
able to thy will, and the con-
stant

¶ *A Prayer for the prosperous
estate of the whole
Church.*

O Lord our God and hea-
venly Father, forasmuch
as by thy holy word, we are
commanded in our Prayers,
not onely to be mindefull of
our selues, but also of all o-
ther thy children: yea, euen
of our enemies, wee com-
mend vnto thy diuine Maie-
stie, all thy whole true and
Catholicke Church, and eue-
ry member thereof, that as it
hath pleased thy goodnesse
by the bright beames of thy
holy word to shine ouer the
whole world, whereby thou
hast expelled, driuen away,
& caused to vanish the darke
and misty cloudes of igno-
rance

rance and superstition : so thou wouldest vouchsafe by thy holy Spirit, to touch the hearts of men, that they may ioyfully imbrace that thine so high a Treasure sent amongst vs, that through our vnthankfulnesse, wee prouoke not thy Maiesty in anger to take it from vs.

Crush, bruiſe, and deſtroy with the breth of thy mouth the mightie power of that man of ſin, which ſo proudly exalteth himſelfe aboue al that is called God. Let not thy ſimple flocke (deere Father) in whoſe conſciences he ſo long time hath, & yet doth ſit as God, bee any longer poiſoned with his ſweet inticing poiſons: but ſo lighten their harts, that they may perceiue his iuglings, & embrace

brace the sweet and comfortable doctrine of life euerlasting reuealed in thy glorious Gospell.

And forasmuch as it hath pleased thee in mercy aboue all Nations of the earth, to powre down the sweet showers of thy heauenly graces vpon this our English Nation abundantly; in more plentifull wise, watering the same with the giftes of thy holy Spirite, in promoting thy Gospell, and overthrowing Idolatrie, we beseech thee continue thy fauour towards the same, and viterly roote out all Remnants, Reliques, and Moniments of Idolatrie, that thy glorious name may be thoroughly exalted in sincere, pure, and holy worship.

And

And as thou hast in mercie from amongst vs in this thy Church, vterly banished all false, venomous, and poisonfull doctrine, where with the soules of thy Children heretofore haue beene wounded ~~o death~~, and in place thereof, hast placed the true and comfortable doctrine of life euermlasting, wherewith the soules of thy children may be fedde and nourished to euermlasting ioy: so in like mercie and fauour we beseech thee, deare Father, ~~establish~~ in the same thy Church, a true, perfect, and sincere regiment thereof, according to the p̄script rule of thy blessed Word, all fantasies of mans brains, and dreames of humane policie vterly abolished, that thy
glorious

glorious Maieſty onely may
be exalted in the light of thy
glorious Goſpel: and that
thy Church may flourish &
increase, being through thy
protection aided, ſupported,
maintained, and defended:
we beſeech thee by thy holy
Spirit, guide and rule euery
part and member thereof,
eſpecially thy ſeruant *James*,
our King, whome thy gra-
cious fauor and mercifull
prouidence hath appointed
a cheefe member of the
ſame: vnder whoſe wings
(next vnto thy protection)
it hath a cheefe ſuccour and
ſupport. Grant vnto him,
O Lord, a pure and perfect
zeale, aboue all things to
promote thy glorie: fiſt &
cheſtie in labouring and en-
deuoring of himſelfe ear-
neſtly

nestlie in wiping away and
purging out of the Church
all blots and deformities, to
reduce the same to a pure &
sincere forme of worshippe,
agreeing to thy blessed
word, vtterly to remooue all
stumbling blockes, which
stay and hinder the course of
thy Gospell. Giue in like
manner, O Lord GOD, the
spirit of wisdom, discreti-
on, & gouernment, that with
equitie and iustice he may
see this whole Realme,
which thou hast committed
to his charge, peaceably &
quietly gouerned: that hee
may studiousely labour, that
as well through the whole
Realme vertue be exalted, &
vice abandoned, as especial-
ly in his owne house and
Court, that all wicked vani-
ties

ties of this world, all licentious and inordinate life, all flattering and dissimulation being viterly banish'd, the face of thy glorious Maiesty may so reigne in the hearts of all within his Highnesse Pallace and Court, that their liues and conuersation may bee agreeable to thy blessed will, in sinceritie and true holinesse, and integritie of life, that from them, as from the head, may shine purity of life and conuersation as an example and patterne of true godlinesse to the whole Realme.

Preserue him wee beseech thee, good Lord, from all conspiracies and Treasons, that if it bee thy good will he may haue a long & quiet reign ouer vs, to the benefit

sice of thy Church, and advancement of thy glory. Indue the whole Counsell good Lord, with true and perfect wisdom, that in all their consultations & Counsels, hauing thee present before their eies, they may consult of those things which principally & cheefly may bee for the aduancement of thy glory, and the commodity of thy Church, and next for the quiet peace and gracious gouernment of this his Realme. So lighten all inferior Magistrates of this Realme, good Lord, with brightnesse of thy holy Spirit, that vnderstanding thy will, they may zealously defend, maintaine, and further the course of the Gospel, with the sword of iustice

stice cut off the wicked and cherish the godly.

Defend and gouerne by thy holy Spirit, the Pastours of thy Church, and labourers in thy vineyard, that they may zealously, earnestly, and diligently feed thy flocke committed vnto them, with the food of life, thy bl ssed word, wherewith their soules may bee nourished to life euerlasting. Increase the number of them deare Father, place ouer euery flocke, a godly, learned, and painfull Pastor, who may painfully & carefully trauell euery one in his charge, to bring thy people (which now alas in many parts doe wander and goe astray like lost sheepe) to the true knowledge of their

their Lord and God, and of
thy deare Son Iesus Christ
their Sauour. And for thy
mercy, wee beseech thee to
take pittie vppon thy poore
and simple flocke, roote out
all rauening woolues, which
haue craftily crept into thy
sheepfold, and doe make
hauocke of the foules of thy
simple Flocke. Cast out
all hirelings, time-seruers &
dumbe Dogges, which to
fill their bellies onely, haue
thrust themselves among
thy sheepe, and doe pitti-
fully suffer the Flocke of
Christ thy Sonne, to be de-
uoured and scattered of the
Woolfe. Stirre vp good
Lord, and place in their
roomes faithfull Sheepe-
heards, which diligently,
painelessly, carefully, and

G

car-

earnestly may labour in thy Vine-yard, seeke to winne the soules of thy people, out of the tyranny and power of Sathan, to the freedom of thy deare Sonne Christ Iesus our Lord.

And that thy Church may better be furnished with godly learned Pastors, wee beseech thee good Lord, to prosper and increase in all Godly knowledge all schooles of learning: especially the two Vniuersities Cambridge and Oxford. Grant deare Father vnto all the students of the same, that the chiefe end of all their studies, may bee to the furtherance of thy Church, and maintenance of the common-wealth. Blesse their studies (deare Father) that
all

al vaine studies set aside, they
may so fructifie in all profi-
table and godly Sciences,
that hereafter they may be-
come profitable members
of thy Church & godly Vp-
holders of the Common-
wealth.

Grant (good Lord) to all
the whole Commons of
this Realme, that their
hearts being touched with a
sincere feare and reuerence
of thy Heauenly Maiesty,
acknowledging thy mercy
in placing ouer them a god-
ly & Religious Prince, they
may euery one in their col-
lings owaile in all true and
humble obedience vnto
him, in thee, and for thee
without resistance, tumults,
Infectiones, conspiracies,
or rebellions, or any other

to resist the higher Powers, is to rebel against thy Majesty. Finally wee beseech thy goodnesse, so to giude & gouerne the hearts of all the whole Realme of euery degree, that euery one in his calling, being by thy holy wisdom supported, may so occupy his Talent, that thy glory in all things may be aduanced, thy church enlarged, & this whole Realme into sincere godlines virtuously reduced.

Moreouer, wee beseech thee (O Lord our God) in Mercy to behold all those which suffer persecution for thy glorious words sake, whether it bee imprisonment, death, or banishment, or whatsoeuer else, strengthen them good Lord, that they

they hauing thee alwaies before their eyes, and the glory laide vp for them in the life to come, may continue constant in defending thy truth without feare of man, or vaine allurements of the world, that whether it come by life or death, they may glorifie thy holy Name in continuing in the truth to the end.

Preserue in like manner wee beseech thee, all others thy Children, whome it hath pleased thee with any kind of Crosse to chasten for their amendment, whether by pestilence, famine, warre, pouerty, Imprisonment, sicknesse, or banishment, trouble of conscience, vexation of spirit, vnquietnesse of minde, want of spirituall

comfort, or whatsoever
kinde of affliction of body
or minde thou dost try them
with: that by thy holy spirit
being fully assured that thou
by this thy correction min-
dest to call them backe to a
feeling of their sinne; & due
consideration of their life &
conuersation; they may pati-
ently abide thy Fatherly try-
all, looking for aide, helpe,
and comfort from thee,
when it seemeth most con-
uenient to thy holy wise-
dome: and being by thy
mercifull hand once delue-
red, may acknowledge thy
singular power and worke,
giving all laud and praise to
thy glorious name: and af-
terwards, all the daies of
their life, study and liue be-
fore thee in, sincerity and
perfect

perfect holinesse, euen to
their liues end. This O
Lord, we beseech thee in
Mercy to grant, for thy be-
loued Sonnes sake, Iesus
Christ our Lord, and onely
Saviour, Amen.

*Morning prayer for priuate
Houses and Families.*

O Gracious God, and
louing Father, accor-
ding to thy commande-
ment, wee doe here present
our selues before the throne
of thy mercy, acknowledg-
ing and confessing from
the bottome of our hearts,
that we be miserable sinners,
daily breaking thy comman-
dements, both in thought,
word, and deed, wherein
wee iustly deserue cuerlast

ing damnation, and to bee vtterly throwne from thy presence: yet O Lord, wee see thy goodnesse againe toward vs, who not suffering vs thus to perish in our sins, hast sent thine owne deare Sonne Iesus Christ, to take vppon him whatsoeuer is due, to reconcile and make vs at one with thee againe. In him therefore good Lord, and through him, doe wee come vnto thee, beseeching thee for his sake, that wee feeling the grieuousnesse of our sinnes, and groaning vnder the burthen of them, may feele the release & ease of them, in that we bee thorough thy holy Spirit assured, and stedfastly beleeeue, that Christ hath borne the burthen of them euen for vs.

Grant

Grant likewise, O most mercifull Lord & heauenly Father, that wee being assured hereof in our consciences, may through thy holy Spirit be renued in the inner man, to hate, detest, and abhorre sinne, and to study to liue according to thy blessed will during our whole life.

Wee doe not onely pray for our selues, but also for all thy whole Church, especially such as bee persecuted for thy word: grant vnto them, that whether it be by death or life, they may glorifie thy Name to their liues end. Be mercifull to this Church of England, Scotland, & Ireland, we beseech thee good Lord, & preserue euery part and member of

the same, especially thy servant *James* our King: grant him all such giftes as bee needfull, for so high a calling, to the aduancement of thy glorie, and benefit of this Common wealth, to the establishing of a perfect gouernment of thy Church, according to the prescript rule of thy blessed word, to the rooting out of all superstition and reliques of Antichrist, to the gouerning of his subjects in all peace and tranquillitie. Defend him, O Lord, from all conspiracies, treasons, & rebellions, and so worke in the hearts of all his subjects, that knowing his authoritie doth come from thy heauenly Maiesty, they may with obedient hearts humbly obey them

them in thee, and for thee. Preserve the whole Councell and the Magistrates of the Realme, that being lightened through thy holy Spirit, they may defend the truth, suppress wickednesse, and maintaine equitie. Behold all the Pastours and Preachers of thy word, blesse their labours, increase the number of them, place ouer euery Church a painefull watchman, remove all idle lubbers, and confound the power of Antichrist, and turne the hearts of the people that they may be obedient to thy truth. Blesse the two famous Vniuersities, Cambridge and Oxford, & all the students of the same, with all Schooles of Learning. Behold all those that
be

bee afflicted with any kind of crosse, that they may profit by thy correction in newnesse of life.

Lastly, for our selues here gathered, wee humbly (O Lord) craue at thy handes, that it would please thee to make vs thankfull vnto thy Maiestie for all thy louing kindnesse shewed vnto vs. even from our infancie: especially, that thou hast this present night deliuered vs from all dangers both of body and soule, whereinto many haue fallen, as wee in the like manner should haue done, if we had not beene staied with thy mercifull hand: that thou hast a'so granted vnto vs so sweete & comfortable rest, and hast now presently brought vs to
the

the beginning of this day.
For these things, good Lord,
wee yeeld thee most hearty
thanks, beseeching thee to
make vs more & more daily
thankfull vnto thy Maiestie
for them, and pardon our
vnthankfulnesse. And as
thou hast safely preserved vs
vnto this present houre from
all the dangers of this life:
so we beseech thee continue
thy fauour towards vs this
day, and the whole course
of our life. Defend vs, O
Lord, that we now entring
into the affaires of this day,
bee not drawne away with
the vaine allurements of this
world, to sinne and wicked-
nesse: that wee walke not in
the shadow of death, that
wee be not intangled in the
snares of sinne, that wee
stumble

stumble not at the blockes of iniquitie, that we finally fall not into the pit of death and destruction: but beeing shadowed vnder thy wings, we may cheerefully & constantlie goe on forward to the end of our course. Grant vnto vs, O Lord our God, that this good time which thou grantest vnto vs in this life, be not idley, or vainly of vs consumed, but that euery one of vs may be diligently exercised in his calling this day, and all our life long, being assured that thou wilt once call vs to yeeld an account of our Stewardship. Indue vs, we beseech thee, with those gifts and graces which bee needfull for vs in our calling, & that with a pure heart & sincere
con-

conscience, wee may vse
them to the benefit of our
bretheren, and discharge of
our owne conscience before
thy Maiestie. We beseech
thee, O Lord, that in all our
consultations words and
workes this day, and the
whole course of our life, we
may alwayes haue thee pre-
sint before our eyes, know-
ing that thou seest euen the
very deepe thoughts of our
hearts, which alwaies may
bee as a bridle to pull vs
backe, that wee neither do,
nor yet consent to any sinne
or wickednesse, but that al-
waies wee may bee so exer-
cised in the affairst. of this
life, that wee looke still to
the end of our course, when
it shall please thee to bring
vs through the pilgrimage
of

of this life to our euerlasting rest with thy deere Sonne Iesus Christ our Sauour. In whose Name for these mercies and whatfoeuer thou knowest to bee needfull for vs, & for thy whole Church wee pray vnto thee, as hee himselfe hath taught vs in his holy word, saying. *Our Father, &c.* The Lord blesse vs & saue vs, the Lord make his face shine vppon vs, and bee mercifull vnto vs, the Lord turne his fauorable countenance towards vs, & grant vs his peace. The grace of our Lord Iesus Christ, the loue of God the Father, and the most comfortable fellowshippe of the holy Ghost, bee with vs, pre-serue vs this day and euer-more, Amen.

*Euening Prayer for priuate
Houſes and Fami-
lies.*

O Gracious God and lo-
uing Father, according
to thy Commandement we
do heere present our ſelues
againē before thy Maieſtie,
humbly proſtrating our ſin-
full ſelues before the Throne
of thy mercy, acknowledging
and confeſſing from the bot-
tome of our hearts, that wee
are miſerable ſinners, daylie
breaking thy Commaunde-
ments, both in thoght, word,
and deede; wherein we iuſt-
ly deſerue euerlaſting dam-
nation, and to bee vterly
throwne from thy preſence.
Yet (O Lord) wee ſee thy
goodneſſe againe towardes

vs,

vs, who not suffering vs thus to perish in our sinnes, hast let thine owne deere Sonne Iesus Christ, to take vppon him whatsoeuer is due, to reconcile and make vs at one with thee againe. In him therefore (good Lord) and through him, doe wee come vnto thee, beseeching thee for his sake, that wee feeling the greuousnesse of our sins, and groaning vnder the burden of them, may feelee the release and ease of them, in that we be through thy holie Spirit assured, and stedfastly beleeeue; that Christ Iesus our Lord, hath borne the burden of them, euen for vs. Graunt O Lord, that wee being assured heereof in our Consciences, may thorough thy most holy and blessed Spirit, be
renew-

renewed in the inner man, to hate, detest, and utterly abhorre all sinne, and that wee may studie to liue according to thy blessed will, during our whole life.

And now (O Lord God) we pray not onely for our selues, but likewise for all thy whole Church; especiallie for such as be persecuted for the testimony of a good conscience: Grant vnto them, O Lord, that whether it be by death or life, they may glorifiethy Name to their lines end. Blesse these Churches (good Father) wherein wee liue, and therein our gracious Soueraigne, and thy seruant *James*, King of Great Britaine, France and Ireland. Keepe him, O Lord, from all Conspiracies, Treasons, and
Re-

Rebellions. Preserve the Noble and hopefull Prince *Charles*; the illustrious Prince Palatine, the Lady *Elizabeth* with their Princely Issue. Blesse the Lords of his Maiesties most honourable Priuie Counsell, the Magistrates & Ministers of this Land. Shower downe thy blessings (O Lord) vpon both the Vniuersities) and all Schooles of Learning. Comfort all those that bee afflicted with any kind of crosse, that they may profit by thy correction, to newnesse of life.

And lastly (gracious Lord God) we come vnto thee for our selues heere gathered together, rendering vnto thy glorious Maiesty, most hearty Thankes, which hast hitherto from our infancy preserved

setued vs by thy mercy from
all perils and daungers both
of soule and body, whereun-
to fraile man is subiect, that
thou hast sent vnto vs euerie
thing necessarie for this pre-
sent life, as health, foode, ap-
parrell, and such like, which
many of thy deere Children
do want, being notwithstan-
ding, as preciousslie bought
with the precious bloud of
thy deere Sonne, as we be, &
yet be in misery and calami-
ty, oppressed with pouertie,
nakednesse, imprisonment,
and banishment; in vvhose
case also (deare Father) thou
mightest haue brought vs;
saue onely that thou dealest
herein more fauourably with
vs, then with them. For the
which thy louing kindnesse,
we giue thee hearty thanks:
desi-

desiring thee, that as thou
hast hitherto thus fauorably
in mercie preserved vs by thy
protection, and euen present-
ly this day hast brought vs
past all dangers therof, so we
beseech thee (good Lord) in
like fauour to behold vs this
night, that we taking our na-
turall rest and quietnes, may
through thy protection, bee
defended; that our Bodies
resting, our soules may bee
occupied in beholding thy
faueur and mercie towarde
thy Children, still looking
for the comming of our Lord
and Sauour Iesus Christ for
our full Redemption.

Graunt that our sleape bee
not immoderate, according
to the lust of our flesh, but as
much as is sufficient to re-
fresh our weake nature, that
being

being thus refreshed, both the body and the mind, may be more able to doe their severall office and Function, in that Vocation wherein thou hast placed vs.

Grant, that we laying our bodies downe to rest, may be thereby put in minde of our long rest of death, that as we do now lay down our bodies in bed, so we may be thereby admonished, that heereafter they shall be layde downe in the Graue, to bee consumed to dust, earth, & ashes; from whence they were taken: That we hauing this before our eyes, may be stirred vp in minde, warily to walke in this our Pilgrimage, not knowing when the time shall be of our departure, but alwaies to be found readie with our
Lampes

Lampes of pure faith clearly burning, that we may be accepted to meete the Bridegroom, when our mortall, earthly, and corruptible Bodies shall be made like to the glorious body of our Lord and Sauour Iesus Christ, there to reigne with him, in perpetuall ioy and consolation, together with all the Elect children of God; continually lauding with thy Heauenly multitude, the glorious Maieſty of thee our Lord God and heauenly Father, in our God and Sauour, Iesus Christ.

For theſe, and whatſocuer elſe thou knowſt to be needfull for vs, and thy whole Church, we pray vnto thee, as he himſelfe hath taught vs ſaying, Our Father, &c.

The

The Lord blesse vs, & saue
vs, the Lord make his face to
shine vpon vs, and be merci-
full vnto vs: The Lord turne
his fauourable countenance
vnto vs, and graunt vs his
peace. The grace of our Lord
Iesu Christ, the loue of God
the Father, and the most
comfortable Fellowship of
God the holy Ghost, be with
vs, preferue, and keepe vs,
this night forth, and
for enermore,
Amen.

H

A

*A forme of Prayer dayly to bee
vsed of all faithfull Christi-
ans, in their houses,
or elsewhere.*

*This is
the last
prayer
in the
former
edition*

Almighty God, and
mercifull Father, in
and thorough Iesus
Christ our Lord; in whom,
and by whom, we trust that
thou art our God and Father;
we most humbly heere pro-
strate our selues before the
Throne of thy Maiestie, be-
seeching thee first (good Fa-
ther, and God) to pardon all
our sinnes, which wee con-
fesse and acknowledge a-
gainst our selues, beseeching
thy gracious Spirit, to worke
in vs the knowledge of them
daily more and more, that
thereby we may come vnto
true

true Repentance for them; & together therewith, vnto the knowledge of the height, breadth, depth, and fulnesse, in all sorts of thy grace and mercie, whereby through Iesus Christ thou hast forgotten them, and remoued them as farre from vs, as the East is from the West. And, although we know by them too well (good Lord) that wee haue, as much as in vs lay, & lyeth, laboured to prouoke thine anger against vs: heaping sinne vpon sinne, and multiplying offences and transgressions against thy high grace and Maiesty, breaking thy holy word & Commandements: yet thou (O Lord) hast not beene as Man, nor thy affections as the affections of the Sonnes of men,

but hast continued gracious and mercifull, and bountifull vnto vs, in pardoning our sinnes, and daily renewing in vs with the morning, thy graces diuers and manifold.

Therefore we beseech thee most mercifull Father, so to giue vs thy holy Spirit, that wee prouoke thee no more, that thou rise not against vs to destroy vs as we haue deserved: for we haue bene, & are dry as stubble, and yet thou hast not dispersed and consumed vs, we haue bene vnfruitfull, and thou hast not cut vs downe: yea Lord, we haue brought forth wild and sower Fruite, corrupt, and detestable, and yet thou lettest thy raine to fall, and Sun to shine vpon vs.

Make vs therefore wee be
seech

beseech thee sorry as be-
cometh thy Children, for
that wee haue disobeyed
thee, so mercifull and lo-
uing a Father, and frame vs
daily, and fashion vs to the
likenesse of thy wel beloued
Sonne, Iesus Christ our
Lord: that in knowledge
and true holinesse, wee may
glorifie thee before the
world, and by the fruits of
godlinesse and righteous-
nesse, be assured and made
certaine of thy holy Spirit,
and of the loue wherewith
thou louest vs. Make vs
thankfull deere Father, for
the infinite & vnspeakeable
benefites of our election to
life and euerlasting glory
before all time and for our
creation, redemption, and
sanctification, in time to

bring thy glorious counsell
to passe.

Worke in vs, certaine
faith, and assured hope in
thy promises, the true feare
of thy Maiesty, perfect hate
and detestation of all disor-
dered and sinfull affections.
Worke in vs eternal loue of
thy truth and Gospell, sin-
cere affection and loue to-
wards thy Children, and a-
mongst our selues patience,
knowledge, vertue, loue,
compassion, with all graces
of thy kingdome, that in all
our behauiour, thou O God
mayest be glorified in vs.
Also wee beseech thee most
mercifull Father, for the
benefites of this life. That
as thou art not onely the
God of our spirites and
soules, but also of our
bodies

bodies: so it would please thee, notwithstanding our sinnes, to grant vs thy blessings of health, peace, and maintenance, of which (by thy gracious providence) some of vs doe feeble the want, and some of vs haue for long time enioyed and vsed the same; that together with them, wee may haue thy Spirit to instruct vs, as well in the wants, as in the true & lawfull vse of them: that wee may more earnestly and seriously study and labour in these vocations wherein thou hast set vs, through thy great mercy, to the promoting and increasing of thy Kingdome, to the benefite and comfort of thy Children. And wee pray not onely for our selues, but

H 4

beseech

befeech thee make vs earnest and feruent in prayer vnto thy Maiefty, euen for others also, yea, for all men: that as thou art the Creator of all, so thou wouldest mercifully regard them, and continue thy gracious goodnesse & mercy, in adminstring & ordering the world, so that by no Tyrants nor wicked men, that order which thou hast established be ouerthrown: but the spring and haruest, the raine & fruitfull times, and the ioy which thou shewest and giuest by them, may prouoke all men continually to feare and loue thee; yea, to seeke thee and finde thee. That not in those outward blessings alone, but much more in thy Spirit,

Spirit, they whome thou
hast there-unto ordayned,
may reioyce in thy Father-
ly goodnesse by Iesus
Christ. And that to this
end, it may please thee to
poure out thy graces vpon
men, that they may bee in-
structed and framed meete
instrumētts, for the calling
of all such as thou hast ap-
pointed to bee of thy
Church.

That these builders may
be cunning and expert. That
these Gardiners, may bee
wise to plant & water, with
iudgement and discretion;
that these Stewards of thy
mysteriēs, may so behaue
themselues in thy Church,
that they knowing how and
wherewith to feede thy
house, the glory & beauty

thereof may appeare in the eies of all the world, which thou hast before so long time promised, and which to see the eyes dazell & faint with looking for. And although we know well, O Lord, that the cause of all miserable disorders, deformities, and breaches now adaies, is in our selues, which shutte vp thine hand, & (as it were) bind thine armes from reaching them out vnto vs, for our saluation and comfort, yet let the Lord arise and be mercifull vnto Sion, & haue pitty on the ruines thereof. For the time is come, our owne Country and people are before our eies continually, whose sinne and disorder, whose Ignorance and stubbrnoesse, whose negligence

gence and contempt of thy word, thou hast now long time punished, withdrawing thy hand from doing them good. For by thy iust iudgement now many yeares, thou hast plagued them, and vs, with idle, prophane, vnlearned, and vnskilfull Pastors: Guiders thou hast giuen them, but to their ruine: Feeders, but of themselves, not of thy flocke: Teachers and Doctors, who haue mouthes but speake not, eyes but see not, neither haue they Iudgement to instruct thy people, nor wisdom, how to goe out and in before them; and that which is most fearefull, thy good hand is not with those Prophets which are amongst them, who do sowe indeed

deed, but the earth giueth
not her encrease. They
water, but thy plants rise not
in any number. They feede,
but thy flocke is poore, not
fat nor beautifull. O let the
Lord forget the finnes of his
people. Why hath hee
bound them vppon his hand
to looke vppon them for e-
uer? Why hath he set them
day and night in the sight
of his countenance? Wee
confesse and acknowledge
against our selues, O Lord,
all our finnes, we iudge and
condemne our selues, yea
wee testifie against our
selues, that we haue deserued
that euen those sparkes of
thy fire and heavenly light
which are amongst vs, shold
bee quenched and put out,
that the smoake of thy glory
which

which is still in thy Church
amongst vs, should rise vp
and vanish away from a-
mongst vs as the dew of the
morning; that the same
building which as yet stan-
deth, were to bee throwne
downe, that the Lord shold
mouat vppon his Chariot,
and flee from vs. But shall
the Lord deale with his
people by waight and mea-
sure? shall hee vse iudge-
ment, and not mercy? shall
our Father forget his Chil-
dren, although we prouoke
him? shall not the sighes &
grones of them that be-
wayle Syon, come before
him & enter into his cares?
O Lord, let the iudgement
and seuerity which we haue
deserued, bee stayed: let
Chariots and Horses bee
loosed,

loosed, let the Armies of the Lord bee discharged, and let the Lord vngird himselfe, and forgette his counsell, and turne and bee mercifull & gracious vnto them acknowledge and confesse their sinnes. Let the Angels that bee the destroyers, goe from before thy face, to ouerthrow and cast downe all that standeth to hinder thy glory, and to maintaine sinne and Ignorance, Pride, and Vanity. That thy good Angels may follow, to mete out and describe all thinges that pertaine to the building of thy Temple. Let them lay to it the square and plummet, and let all thy people stand and shewte and sing glory, at the laying of this foundation.

tion. Let thy Spirit guide all those good Lord, that in feare and reuerence before thee, walke in their vocation. In the Vniuersities and in all parts of the Realme, yea, of the earth, looking & labouring for this worke, & encrease the little number, as the thousands of *Ephraim*, & the tenne thousands of *Manasses*, and those that laugh at, and hinder, & drawe backe this worke, let them bee ashamed and confounded, and all thy marvellous blessings be shewed in the successe thereof. But let them haue no force nor strength to hinder it: so shall *Iacob* reioyce in thy mercy, and *Israel* in thy euerlasting truth. So shall our eies see thy glory, O Lord, and wee
sing

3.2. 1/4. 2. 1/2.

sing perpetually to thy
praise. So shall Iesus Christ
delight in the beauty of his
Church, and his people bee
a people meete to serue him,
decked and adorned with
his gifts, labouring and
studying to please him, that
in them his loue may rest.
To this end, good Lord,
shew thy mercy vppon all
Princes and Magistrates of
the earth, that belong to thy
election: turning the hearts
of all those that hitherto
haue not knowne thy truth;
but lent their power and
might to Sathan and Anti-
christ, to persecute thy peo-
ple, to the great dishonor of
thy name. That yet now
at the last, they may bee
brought home into thy
sheepfold, and instead of
per-

persecutors, become Nurse-fathers, and Nurse-mothers to thy Church. But especially, wee most humbly beseech thee for all such Princes and Magistrates, as haue receiued thy truth. And namely, for our deare Soueraigne Lord, the Kings Majesty, whome thou hast placed ouer vs in this Realme, & for his most honorable Counsel, and all Magistrates therein, that thou wouldst augment the graces of thy holy Spirite in him, and in them: especially, the spirit of wisdome, counsel, and power: that hee and they may goe forward in the worke of the building vp of thy Church, in all obedience to thy will, speedily, and constantly, and perseuerantly,

ly, that thy people the
Sheepe of thy pastours,
whome thou hast commit-
ted to him and their gouern-
ment, may godly and peace-
ably liue and dye to thee, &
with them and for them,
glorifie thy most holy name
for euer and euer. We be-
seech thee also good Lord
our God, for all our Bre-
theren wheresoever, that
those which are in thy
Church in peace and safety,
may prosper and goe for-
ward, and stand in thy truth
for euer, that thy goodnesse
may bee assured vnto them-
and that thou wouldst keepe
their place, and maintaine
their cause, against all that
labour to trouble them.
And for such as doe yet la-
bour vnder tyranny and af-
fliction,

affliction, whose sufferings thou knowest, O Lord, better then we can declare: It may please thee to breake the rodde of their oppressours, to quench the fire of their aduersaries, & to lighten, or rather cleane take away that burthen, that they so presse them withall; that they together with vs, may ioyne in thy Congregation, and feede safely. So that there may bee none to scar vs. Let thy Spirit of comfort possesse our hearts, that all trouble may seeme lesse then thy trueth and glory, & so lighten our eies, that in our darknesse we may haue such sight of thy glory, and of Iesus Christ, who is in that high Mountaine where hee is now so glorious, that
our

our griefes may bee swallowed vp.

*A Speciall Morning Prayer
for the Sabbath.*

*simile
in the
first
of the*
Most Mighty, and glorious Lord of Hosts, & God of Sabbaths. Who though thou didst rest from all thy workes of Creation, yet daily workest in all the world, disposing and preserving all things therein, by thy generall providence; and especially rulest in thy Church and Children, doing all their workes for them, and daily preserving them from the evils of the time: encouraging them daily by the renewing of thy mercies to seeke thy face, & refreshing thy Beloued (daily

ly) from Sabbath to Sabbath with the fruits of thy house, that they may bee fitted to rest for euer with thee in thine eternall Sabbath. It is thy singular mercy, & great patience (O Lord our God) that thy vnworthy & vnprofitable seruants, hauing so often prouoked thee, to call vs to an account and take our Talents from vs; are yet respited to a further vse of thy blessings, and redeeming of the time in better husbanding thereof. But (O Lord our God) how wonderfully and (aboue all other) vnspeakeable is this thy goodnesse, that though wee haue no better then prophaned this thy holy day, generally heretofore by speaking our owne words,

words, and thinking our owne thoughts therein; so far from being bettered by thine ordinances, that wee still remaine more hardened and inexcusable thereby, more leauened with hypocrisie and worldlynnes, more barren in vprightnesse and holynesse of conuersation, and so deserue for euer to be plucked vp by the rootes, and cast out of thy presence. Yet hast thou offered vs once againe this gracious opportunity of thy blessed Presence, and to drawe neere vnto thee, his thy day in the vse of thy holy ordinances. How iustly mightest thou long since, either fattened vp our hearts, and so giuen vs vp to our owne lust, and reprobate waies, that all
good

good motions might bee
utterly quenched in vs, all
desire of thy presence whol-
ly extinguished. Or though
wee had any desire, yet thou
mightest iustly hide thy face
from vs, and turne this day
of our visitation into a per-
petuall night. Hast thou not
thus reckoned with our
neighbours round about?
And what mightest thou
find in vs (O blessed Lord)
that any way could stay this
fearefull reckoning? Is it,
because wee haue enioyed
more fauours longer then
they haue done? Lord,
what may wee truly expect
herefrom, then to be beaten
with more stripes? And
though thy patience bee
more enlarged towards vs,
yet shall not the reckoning
bee

bee the more intollerable ?
Or is it not thy singular wisdom, to warne vs graciously by our Bretherens harmes, and humble vs the more by the sence of our vnprofitablenes, as if our case were bootlesse, & desperate ?
Or is it because thou hast giuen vs some remorse of *Iosephs* affliction, and enlarged our hearts with some compassion towards them. Oh how doth this continue our cruelty towards them, that while wee seeke to ease them of their smart by our cold compassions, wee yet encorage them by our example in sinne ? How doth this challenge our want of mercy to our selues, while wee more harden our hearts hereby in wickednesse, as
if

if we were more righteous
then they, because wee are
spared, and they are punish-
ed; and so heape vp more
wrath against our selues by
our impenitencie, while we
labour to reclaime others
from the fury thereof. Thus
find wee nothing by our
selues, why wee fare better
then others; but that our
best fare is like to proue our
deadly pane. Onely in thee
(O our God) there is ab-
solute power to doe with
thine owne what thou wilt,
with thee there is free mer-
cy, to spare whome thou
pleasest; In thee, there is in-
finite wisdom, to draw thy
Children ynto thee, by con-
trary meanes; some by feare,
plucking out of the fire, al-
luring others by thy tender

compassions, that thou one-ly mightest haue the glory of all thy workes; melting some by thy patience, which harden others, and hardning some by thy corrections, which soften others. Meditate (O my soule) on this Power, Wisdome, and mercy of thy glorious God. Exalt him and say; who is like our God, that spareth and punisheth whome hee pleaseth; that punisheth by sparing, and spares by punishing. And so let thy heart beginne this day with such deuoute Meditation and rauishment therewith, that it may truely cast thee downe before his glorious presence, and vtterly cast thee out of all carnall confidence, and so wholly cast
out

out of thee all vaine and earthly thoughts, that may interrupt thy sweete fellowship with thy glorious God, while thou labourest to power out thy soule before him in iudging thy selfe, & iustifying his free goodnes for thy former preservation, and crying for acceptance in thy Sauour for the pardon of thy sinnes, and to be cloathed with his righteousness, that thou mayest appeare all faire in the presence of thy God, and so be safely carried by his Spirit, into the Chamber of thy Mother, there to sucke and bee satisfied. O grant vs (gracious God) thus to beginne this day in thee, and with thee. And that wee may bee better quickened

and enabled hereunto, and
set to the spending thereof
wholy in thy feare. Per-
swade our hearts, wee pray
thee (Blessed Lord) of the
moralitie and equitie of this
thine owne ordinance: that
what thou hast for thine
owne intire and solemne
worship so vchangeably
ratified, wee may not e-
steeme common and indif-
ferent, as either to seeke my
selfe any whit therein, or els
not to seeke thee in all thy
waies: as if either thou
hadst imposed rest from our
worldly employments, be-
cause idlenes pleaseth thee,
and the ease of the flesh
were part of the worship;
or els might excuse vs from
spirituall employments: or
else, that herein also wee
might

might take our ease, and
serue our selues, refreshing
the labours of our soules,
by satisfing the flesh. But
cause vs (gracious God) to
know, that therefore, in
thine infinit wisdom thou
hast now restrained vs from
bodily labours, that wee
might bee thereby freed
from all encombrances of
care and worldly minded-
nesse, and so might wholly
apply our selues both to the
publicke and private meanes
and practice of thy worship
therein, euen all the day: and
that wee may so doe, O
grant vs wee humbly pray
thee, to call thy Sabbath a
delight, to consecrate it glo-
rious. vnto thee; eschewing
our owne waies, and re-
nouncing our owne will,

forfaking all vaine and ordinary words, giuing no way to any loose or worldly thoughts : but we may bind our selues to an entire and constant following thee, in all the wayes of thy worship, as may any way seeme to the sanctifying of this day.

195 And because I am like to meete with many hinderances herein, both within and without : mine owne heart within, repining herat, as an heauy yoake, and pleading for vnseasonable and carnall liberty : The world without, alluring by cunning pretences and contrary example, and scorning my strictnes and scrupulousnesse herein. O arme mee strongly (gracious God) against all these enchantments, and fool-

foolish scarcrowes; That I
may not leane to mine owne
wisdome, but to thy sacred
word, studying the more
carefully to please thee in all
things, that I may stop the
mouthes of gainsayers, or
glorie herein the more, that
they are still opened against
weldoing, & shall prouoake
thee iustly to stoppe their
mouthes in due time, with
confusion. O perswade my
heart (as thou hast taught
mee) that thy yoake is easie,
thine ordinances not grie-
uous: and grant mee to try
mine ease, by the diseasing
of my flesh; and to prepare
for cōfort therin, by greefe
for my fayllings, which may
still prouoake mee to con-
tinue therein: and the sub-
duing of my flesh may bet-

ter fit mee to the cheerfull
vndergoing thereof: and
the more I feele mine owne
wants and grieue therein,
the more I may hunger after
and value thy (sweete) ordi-
nance, whereby my wants
may bee supplied, and sor-
rowes refreshed: that so in
the deniall of my selfe, I may
bee still found of thee in
Christ, and by his power
may bee still enabled to goe
through the spirituall occa-
sions of the day, and nourish-
ed with hope of the accep-
tance of my weake endea-
uours therein.

So grant mee (louing Fa-
ther) when I speake vnto
thee, to speake euen from
thee. From the sence of thy
Maiesty, to abase mee hum-
bly before thee: from the
light

light of thy Truth, to discern my speciall wants by the light of faith, to apprehend thy speciall fauour in Christ, to cast me out of my selfe, and cast mee boldly vppon thee, and by remembrance of thy former mercies and faithfull promises, to assure mee good successe in presence with thee, and so from the sence of thy loue, to offer a sacrifice of praise vnto thee, that I may still receiue from thee by emptying my soule in compassion to others, may bee more replenished by thee.

O/ grant mee (Blessed Lord) that when thou speakest to mee, I may heare thee onely, and alone by thee. Let thy key open my heart that it may receiue thee in-

I 5 watdly :

wardly : Let it shut my heart againe that by meditation , I may retaine thee constantly . Let it open my heart againe , by applying thine ordinance to my present and speciall wants; and so breake the stony rocke againe , that the teares of hearty Repentance may gush out plentifully . O then let it shut my heart fast by confidence in thee , that I sincke not in dispaire; And then let it open and enlarge my heart againe , with ioy vnspeakeable and glorious , in the sence of thy rich mercies . And now let it shut vp my heart againe , against selfe loue & spirituall pride , that so it may be opened by speciall grace , to all gracious and constant duties to thee ,
my

my selfe, and my neighbour.

And when we are to meet thee together in that holie communion : O prepare the roome for thy selfe, that thou mayest delight to feast with me, and giue me an-heauenly appetite, that I may desire to feed on thee. Humble my soule before thee, that thou mayest stoope vnto me ; and ease my soule of its heauie burthen, that it may ascend vnto thee, and so knit my heart hereby vnto thee in an euerlasting fellowship.

When I obserue thy church enlarged by the admission of new members, the breach of mine owne Vow, to consider my decay and backe-fly-ings from thee ; and in the sense thereof, to pray more earnestly for thy Blessings vp
on

on thine owne Ordinance,
reioycing for the encrease of
thy Church heereby, and yet
preparing vnto the bloodie
Baptisme, and so hungering
after the full consummation
of thy Chosen.

When I ioyne with the
Congregation, either in giu-
ing thee praise, or in prayer
to receiue from thee (O
grant) me to ioyne of con-
science not custome, to the
satisfying of the flesh, to
humble each other, that we
may haue mutuall comfort,
to labour with one mind &
end, that our paines may not
be tedious or fruitlesse.

Giue mee so to praise thee,
that I bee more humbled in
my selfe, so to giue thee
thankes, that I part not stakes
with thee: so to sing vnto
thee,

thee, that I may sorrow for my finnes, so to reioyce before thee, as that I may still hunger after thee, and long for thy euertlasting presence.

203
So enlarge mee from thy bounty, to all occasions for thy sake, to fill the emptie, to emptie the gorged stomacke, to raise the humbled, recall the wandring, confirme the weak, informe the ignorant, console the obstinate, comfort the abiect, and reconcile the auerse: & in all these, giue mee, good Lord a cheerfull heart, rather choosing to preuent, then bee preuented. herein rather striving with the last, then giuing ouer with the first. And so what I haue found a broad, O grant me to communicate at home with

with my God in prayer, to
blesse it vnto mee; with my
selfe in priuate application
to be bettered therby, with
my family in conference
and instruction, to increase
the kingdome of Christ, still
raising my soule higher from
the world, by meditation of
the wisdome and goodnes
of my God, in his wonder-
full workes, & so still more
abasing my flesh, in the view
and sence of mine owne vn-
profitablenesse in the best I
haue done: yet comforting
my soule in the promise of
my God, that hee will re-
quire no more then hee
giues, and shew his power
in my weaknesse; that
though I find no more in
my rekconing, but a dearer
and more deepe sence of my
cor-

corruption, as this day to
discerne & detest the same :
so this deepe sense of cor-
ruption, may enable me to
prepare more conscionably
against the more publike oc-
casions, and prouoke mee
more earnestly to hunger
after the euerlasting Sab-
bath.

And euen so grant mee
(Gracious God) thus to
end the day with thee, as I
haue endeauoured to begin,
and continue the same in
thee. O pardon, I humbly
pray thee, whaefoeuer hath
bene mine, and accept gra-
ciously, and crowne thine
owne worke in mee, who
am thy seruant and the Son
of thy handmaide. And so
do heartily commend my
selfe, and all mine, into thy
speciall

speciall tuition, beseeching thee to giue mee my full acquaintance before I meete thee in publike, that I may approach thy presence with comfort, and partake thine owne ordinances as my appointed food, make such benefite by them as may satisfie mee with thy fulnesse, to the reioycing of my soule in the light of thy Countenance, and to prouoke mee to long for thine euerlasting presence, and fit mee daily to meete my Saviour in the Clouds, in whose worthy-nesse, I humbly pray thee to accept thine vnworthy seruant, and his weake prayers, to whome with thine owne Maiessty, and God the blessed Spirit, three glorious Persons, one God in vnitie, might,

might, and Maieſty, be aſcribed as moſt due, all glory and Power, and Maieſty, & Dominion, with all feare & hearty obedience, of vs and the whole Church of God now and for euer, Amen.

*A Prayer for the Sabbath
Euening.*

A Almighty and euerli-
uing Lord God, Father
of our Lord Ieſus Chriſt, &
in him our moſt louing and
gracious Father, whoſe
faithfulnes is euerlaſting, &
louing kindnes paſt finding
out: it is thy good proui-
dence (holy Father) that wee
thine vnworthy Seruants,
haue had this opportunity to
commerce with thy glorious
Maieſty this day, in thy holy

or.

ordinances, and now are to make vp our reckoning for our imployment therein, in the shutting vp thereof, and it is thine infinite mercy & tender compassion towards vs, that thou hast yet respited vs to the end of this thine holy Sabbath, to make our peace with thee, that so wee may lye downe in thy fauour, and so bee sealed vp hereby vnto thine eternall Sabbath. For wee vnfaignedly here confesse before thee, O thou thee searcher of our hearts, that though thou hast offered thy selfe most graciously vnto vs this day in all thine ordinances, to the reclayming of vs from our vaine and peruerse waies, as also to allure vs to constant and cheerefull obedience,

bedience, yet Lord, thou knowest what little power wee haue found to subdue the rebellions of our proud spirits, how little comfort wee haue reaped from thence, to arme vs against temptation, and stay vs from sinking therein: Nay, our wisdom hath the more opposed thy Spirit, by how much the more it hath bene conuincd there by, and our wounds haue more stunk and putrified, the more thou hast laboured to lance and cure them.

How slightly did wee prepare our selues to thy publike worship, being only formall and customarie in the priuate: rather standing vppon the adorning of our stinking carcasses to please men,

men, then to humble our
soules that wee may bee ac-
cepted of thee. How care-
lesse haue wee bene in ex-
horting and prearing thy
Familie, that they toge-
ther with vs, might go vp
with confidence to the
house of God, and so bee
there refreshed with the fat-
nes of thy house. And as we
tooke not heed to our feet
when wee should come be-
fore thee, so when we came,
our footing deceiued vs;
and though we saw our face
in thy glasse, and were iust-
ly abased at the foule spots
therein, yet wee forgate pre-
sently the true hue thereof,
and so lose our selues at
home, euen when wee
sought to find thee abroad,
departing alwaies without
sound

sound comfort from thy presence, because we could not endure to be thorowly abased in our selues before thee.

And thus hath it befallne vs (holy Lord) euen while we haue endeaoured to honor thee in thine Ordinances; that while, wee haue rather sought therein our own glorie, then thine; and desired rather the outward credite of Profession, then the power of Conuersion, and renning of our inward spirits. Thogh thou gauest vs our desire to be seend of men, yet thou didst send leanneesse into our soule; denying vs iustly, the true comfort which wee did not cheefely desire, or indeed were not fit for. For (alas) what leaue could we expect from thee, or at all in thee, who

who while we tendred with
the Harlot offrings of peace
and made glorious shewes of
loyaltie vnto thee, yet did no
better then vsurpe vpon thy
honour by our hypocritie &
vaine glory, and (as much as
lay in vs) challenge most
blasphemously thine omni-
scienced righteousnesse; as if
either thou didst not discern
our inward rottennesse, or
didst approne of our outside
and bodily worship. And
did euer any fight against
God, and prosper? Euen so
(Lord) hath it fared with me
this day: Mine owne proud
heart hath fought against
thee in the vse and sence of
all thy Blessings, seeking to
serue my selfe by them, and
not thy glorie, and so to har-
den my heart therewith, that
though

though thou fillest the hungrie with good things, yet diddest thou send mee away empty of true comfort, because my proud and swolne heart vtterly excluded the same. And so it iustly befell me, according to thy word, that it carried mee from the presence of thy grace. While I stood in the presence of thy Ordinances, Lord how my minde wandered from thee, while my bodie was before thee. Nay, my disharted mind peruerterd my body also, that euen with much deadnesse of the outward man, much drowfinesse and irreuerence, I behaued my selfe so before thee, as I durst not before my Friend; as I might giue iust aduantage to mine Enemie: rather thinking the time too long,

long, because my mind was on my belly, yea sometimes wishing mine cares shorter, and more slow to heare, that so I might not conceiue what was contrarie vnto my corruption: that I might (as it were) blesse my soul in my shallow and counterfet holinesse? And what I yet conceived, how quickly either did I lose it, that I might not finde my selfe: or how foolishly did I turn it, to the puffing vp of my flesh, with a conceit of knowledge, or to the adoring of the vessel that yeelded the Treasures, that so he also might cloake & magnifie me?

O Lord, how my deceitfull heart couzened it selfe herein? Either in applying what I heard to others, as if
my

my selfe were not aymed at,
that so I might hereby com-
mit two Euils, both to con-
demne others, and iustify my
selfe: Or else, in misapplying
what I heard vnto my selfe,
fastening on such Comforts
as did not belong vnto mee,
or slighting such Terrors, as
specially aymed at my sore.
What should I say vnto thee
(O thou more inward with
me, then mine inmost parts)
Though mine care was some-
time tickled, yet mine heart
was not moued at al, or more
hardned by its contrarie mo-
tion: Though mine heart
was stricken for the present,
and shaken by thy Terrours,
yet it was calmed againe by
the enchantments of Hypo-
cricie and Securitie. And al-
though I saw my true face in

K

thy

thy glasse, yet I stopt mine
eares from the hearing of thy
Law ; and therefore thou
diddest also hide thine eares
from my Prayers, which I
afterward made before thee
in priuate, and deniedst thy
gracious blessing to my en-
deauours, in the informing
of my Family, and confer-
ring of what I had heard, for
their further building vp in
knowledge and obedience :
and because I had beene so
carelesse in attending thee ;
therefore thou diddest iustly
leaueme to the neglect of
my duetie to my selfe, and
mine ; that so in our sayling
each other, wherein happily
we might be more confoun-
ded, as making this the main
of our Religion, rather to be
honoured of each other, in
yeilding

mutuall helpe, then to honor thee our God, in seeking help from thee alone, wee might knowe ~~the~~ true cause, why thou didst fail vs in the publike, euen because we sought our selues, and not thy Glory. Oh the infinite riches of the wisdom of God! How wisely didst thou abase thy Seruant at home, where hee sought to aduance himselfe in priuat by profiting others, who neither sought thine honour abroad, nor how to benefit himselfe by the publike Ordinances. And yet how mercifully diddest thou heerein deale with him, by calling him to account, and charging him as an vnprofitable seruant, for his vnworthy walking before thee in the publike, while he was ca-

sting vp his peniworthes at home, and expiated the approbation and recompence of a profitable seruant. Euen thus, O Lord my God, fared it with me at home, the best that I reaped was accordingly as I had sowne. As I sowed to the flesh abroad, so of the flesh I reaped corruption and confusion at home : and while, I endeouored to heale the wound, and mend my selfe, by imparting of my bad peniworths to others, it was more encreased by their drowfinesse and deceitfull chaffering with me, yeelding me no better then the chaffe and refuse of bodily and formall attendance for all my Lip-labour and cold deuotions bestowed vppon them. And this is all that I can truly

ly account with thee (O thou
Searcher of my secret parts)
for all the goodnesse I haue
receiued from thee this day,
euen to account my selfe vn-
worthy of the least of thy
mercies, not able to answere
thee one for a thousand, if
thou sholdst enter into iudg-
ment with me. But herein
yet haue I boldnesse before
thee, & comfort from thee,
that in this I do vnfeignedly
iudge my selfe, that thou
mayest not condemne mee,
that in the iudging of my selfe
I desire to giue thee the one-
ly glorie of all thy mercies
vouchsafed vnto me this day
in acknowledging my selfe
vnworthy of the least of
them, that so still I may bee
found of thee in Iesus Christ,
not hauing mine owne righ-
teousnes,

teouſnes, and ſo in his Peace,
may find peace and comfort
with thee.

O pardon therefore (I hum-
bly pray thee) the manifolde
wanderingſ of thy poore ſer-
uant from thee this day, euen
while he hath bin with thee,
and diſcharge him of thoſe
fearefull reckonings which
he hath had with his owne
ſoule, becauſe he hath recko-
ned without thee, & not mea-
ſured himſelfe by his accep-
tance with thee, but rather
by what he hath flightly per-
formed vnto thee. Accept
me therefore in the righteouſ-
neſſe of my Saviour, and co-
uer all mine imperfections,
with the perfect holineſſe of
my Redeemer, that in him I
may appeare all faire before
thee: And ſpeake vnto my
poore

poore soule, by the testimonie of thy good Spirit, sealing vp vnto me, the forgiveness of my best endeauours; that so the conscience of my manifold wanderings; and backslidings from thee, in my vain & worldly thoughts, carnall walking, and behaviour farre vnbecoming either this day, or thy presence, may not confound me in thy presence, while I sue out my discharge from thee.

O giue me to mourne vnfainedly for greewing thy Spirit so often this day, and dishonoring thy great name, wherein I haue sought to honour thee: and make mee to abhorre my selfe before thee in a iust detestation of my best endeouours, as to bee iustified thereby; that so I

may be acquitted by thy free mercy in Iesus Christ, and in him may finde peace & comfort in thee: both that my saylings are not imputed vnto me, and that my poore endeouours being the worke of thine owne Spirit, may bee accepted of thee. Let this comfort me (O my God) that I haue desired to walk before thee this day in the trueth of my heart: and let this still humble me before thee, that I haue not answered my desires heerein, that so I may haue comfort in thy free acceptance; aboue all that I could do, or desire. And so in this comfort, grant mee to repose my selic whollie, in thy free Grace, both to refresh me in the night season, that I may not sleep in death; and

and so to raise me vp again to
a wise redeeming of the time
of my ciuill Calling, & there-
in to lay vp a good foundati-
on, for better preparation a-
gainst the next Sabbath, and
so to be prepared to my eter-
nall Sabbath with thee for e-
uer in thy glorious kingdom.
Heare mee (O Lord) in these
my supplications, pardon the
weaknesse of my sinful pray-
ers, accept my person in the
Sonne of thy loue, and an-
swere me about all that I can
aske or thinke, euen for the
onely merit of thy deere Son
my onely Saviour Iesus
Christ, in whom thou art wel
pleased, Amen.

A Prayer to be said before
the hearing or reading
of the holy Scrip-
ture.

O Heauenly Father,
whatsoever I am,
whatsoever I haue,
whatsoever I know, it is on-
ly by thy grace: for by na-
ture I am the child of wrath,
and I am not borne anew
of flesh and bloud, neither
of the seed of man, or of the
will of man. Flesh & bloud
cannot reueale the mystries
of thy heauenly kingdome
vnto me: but by thy blessed
will I am that I am, and by
the same know I that I
know. Therefore, O Fa-
ther, doe I commit into thy
hands onely, my saluation.

If

If my knowledge be small,
yet I doubt nothing but that
I am the child of thy euer-
lasting kingdome: and ther-
fore by thy mighty power,
I shall grow (when it shall
bee thy good will and plea-
sure) to a more full and ri-
per knowledge, as of a more
perfect age, wherein my
faith shall bee fully able to
comprehend and perceiue
the breadth, depth, height,
and largnesse of thy great
mercies and gracious pro-
mises. But seeing, O Fa-
ther, this power of full
knowledge and perfect re-
velation, passeth all power
naturall, and remaineth one-
ly in thy power, and light of
thy Spirit: O Lord, doe
thou whatsoever it shall
please thee, to open vnto me
and

and all the rest of thine elect
seruants and children, de-
pending vpon thee, so much
of the light: of thy counte-
nance, as may bee most for
thy glory, and our comfort:
yea, and at such time as shall
seeme good to thy wise-
dome and fatherly mercy.
In the meane while, thus
resting wholly vppon thee,
neither can I despaire, nei-
ther will I be too much care-
full, although I cannot at-
tayne to the knowledge of
many of thy workes, neither
to the vnderstanding of ma-
ny places of thy Scriptures.
But I will confesse vnto thee
the weaknesse of my faith,
waiting alwaies for the fur-
ther reuealing of thy glori-
ous light to bee vttered vnto
me thy poore seruant, when
thou

thou shalt thinke (of thy Fatherly beneuolence & goodnesse) meete and conuenient. I knowing most assuredly, that thou wilt pittie my weake imbecilitie and childish infancie, and cause the same to serue for thy glory, and my great commoditie: seeing that I erre as a child before such a Father, which canst not but off thy Fatherly pittie and compassion, but rather as thou hast bought mee vnto thee, to bee an heire of thy kingdom by the bloud of thy naturall Sonne my Sauour Iesus Christ: so am I sure that thou wilt lighten mee in the end, with full fruition of the bright light of thy countenance, that I may see thee, and know, that as this thy
Sonne

Sonne knoweth thee: yea,
see thee and know thee my
Father face to face, to know
thee as I am knowne. Thus
rest I onely in thy hands (O
my God) crauing of thee to
encrease my knowledge in
thy holy word, whereby I
may know thy good will &
pleasure. And knowing the
same, giue mee, O Lord, thy
holy Spirit to conduct and
lead mee in the same all the
daies of my life; that in sin-
ceritie of faith, and purenes
of liuing and conuersation,
thy glorious Maiesty bee
magnified in mee for euer.
Giue mee grace therefore
(most mercifull Father) that
for so high a treasure left a-
mong vs, as is this thy most
holy word, I may be thank-
full, reuerently embrace,
accept

accept, and esteeme of the
same, as the most precious
iewell in earth, bee there n
confirmed more strongly,
that all things therein con-
tayned to be most certaine
and vndoubtedly true, not
by any mortall man, but by
thy most holy Spirit in
man, penned and written to
the comfort and behoofe of
man: that I may most hum-
bly, lowly, and with most
high reuerence, submit my
selfe thereunto, as becometh
thy Maiestie, and thy word
proceeding out of thy most
blessed mouth: that I may re-
uerently with humblenessse
and obedience, read, heare,
and occupie my selfe in the
same, to the comfort of my
soule, and encrease of thy
glory. Lighten mine vn-
der-

derstanding, most deere Father, with thy holy Spirit, that I may learne, cleerely to conceiue; and vnderstand the things therein contained, which no mortall man can conceiue; saue those who haue learned of thee, & whom thou by thy holy Spirit dost lighten and instruct. Guide mee (deere Father) with thy holy Spirit, that hauing the true vnderstanding of the mysteries therein contained, I may be fully established and confirmed in the true knowledge of thee my deere Father, & of thy beloued Sonne Iesus Christ, my Lord and Saviour, throughly in conscience perswaded that I haue my full and perfect saluation & life euerlasting in him, and
through

through his attonement ,
made through his death and
passion , that I doe not vain-
ly abuse the knowledge of
thy sacred word , to satisfie
vaine curiositie , or bragge
of knowledge : but onely
to the releeuing of my hun-
gry and wounded consci-
ence, to the loosening of my
fettered soule , and the ap-
peasing of my sorrowfull
heart : that I may to the end
of my life, walke in sincerity
before thee , my heauenly
Father, in the comforts of
thy deere Sonne our Sau-
our, vpholden still by the
mercifull power of the holy
Ghost, to thine euerlast-
ing praise and glory,
world without
end. Amen.

*A Thanksgiuing after the
hearing or reading of
the word of
God.*



Eternall God, and
most mercifull Fa-
ther, I yeeld vnto
thee most heartie
thankes, for all thy benefits
bestowed vppon mee, espe-
cially that it hath pleased
thy heauenly goodnesse to
shine into my heart through
the light of thine holy Spi-
rit, (in the Mysteries of thy
holy word, and that thou
hast framed my heart and
mind to take such vnspeake-
able ioy, and comfort in thy
most blessed & holy word,
and the embracing of my
saluation therein offered vn-
to

to mee. For these thine vn-
speakable mercies, I beseech
thee, O Lord, make mee
thankfull, that I may ac-
knowledge the great benefit
thereof, and esteeme of so
inestimable a treasure, aboue
all earthly possessions or
treasures. And, O Lord my
God, for so much as I wan-
der in this present life, a-
mong many and infinite
dangers, whereby I am euery
moment in perill of sliding
backe, and falling from this
feruent zeale of thy euerlast-
ing truth, which thou hast
kindled in my brest, if o-
therwise thou doe not stay
mee by thy mercifull hand:
and for so much as I learne
out of thy most blessed and
holy word, that it is not suf-
ficient to haue begunne
well,

well vnlesse I continue to the end, not sufficient to hold my hand to the plough, and looke backe: I craue at thy hands, in the name of thy beloved Sonne, my Lord and Sauour Christ, that this thy worke which thou hast begun in mee, thou wilt in mercy encrease in me, more and more; and continue it euen to the end of my life: that I doe not waxe cold, secure, dull, or faint, but continually encreasing in true zeale, I may still more and more be delighted with reading, hearing, and meditating of thy holy word: I may thereby also daily encrease in true knowledge of thy blessed will, from faith to faith, that I may euen from the bottome of my heart,

heart, so sincerely professe
thy true Religion, that all
hypocrisie, vaine-glory, and
fained holinesse, vtterly
through thy holy Spirit
rooted out of my heart: I
may onely hold my selfe
contented, that I may haue
the eyes of thy Maiesty, be-
holding my inward heart &
mind: whereby I onely
studying to be allowed be-
fore thy Maiesty, may vtter-
ly reiect all the vaine
praise of men, which might
puffe mee vp; or the scorf-
ing iests, taunts, or repro-
ches of the vngodly, which
might else driue me downe.
To this end (O Lord my
God) that I may encrease,
and daily more and more be
confirmed in thy mercies
begun in mee. I beseech
thee

thee stirre vp true & sincere
Preachers, and Messengers,
who daily may stirre vp my
minde and heart, otherwise
by nature dull, to the ioyfull
embracing of the glad ti-
dings of peace. Leauē mee
not destitute, O Lord my
God, of the meanes which
thou hast appointed for the
encrease of a linely faith, &
true zeale; which meane, is
onely the Ministry of thy
blessed and holy word: but
make mee alwaies carefull
for the seeking of it: and so
prouide, O Lord my God,
that I may alwaies haue it,
comfortably receiue it, and
sweetly digest it. Keepe
mee by thy holy Spirit, O
Lord, that I neuer be sedu-
ced by erroneous doctrine,
but that I onely I may giue
care

care vnto thy voice, that
cleauing onely vnto thee, I
may in this present life
which thou hast giuen mee,
so occupy my selfe, and vse
this good time which thou
hast appointed, that I may
still looke for the comming
of thy deere Sonne, to re-
ceiue mee into the euerlast-
ing rest, prepared for all the
elect and chosen, whereby I
shall for euer remaine toge-
ther with my Lord and Sa-
uiour Iesus Christ, to whom
with thee & the holy Ghost,
be all honor and glory,
world without end,

Amen.

*A Prayer before the re-
ceiuing of the Sacra-
ment.*

O Lord Iesus Christ ,
which art the sweete
comfort of all that call vpon
thee, and the sure succour of
all such as sue vnto thee; be-
hold mee a most sinfull crea-
ture, and foule offender ,
which bowing the knees of
my heart with all humilitie
before thee, I confesse vn-
fainedly, that I am not wor-
thy to entertaine and re-
ceiue thee into my sinfull &
uncleane house. Neuerthe-
lesse, most louing Lord,
which hast said, that who so
eateth thy flesh, & drinketh
thy blood, shall dwell in
thee, and thou in him, haue
mercy

mercy vppon mee, O haue
mercy vpon mee most mer-
cifull Sauour, and behold
mee most miserable sinner,
prepared at this present, not
only to let thee in vnder the
rooſe of my mouth, but alſo
to lodge thee in the houſe of
my heart. O bountifull Ieſu,
be my gracious Redeemer,
and grant that I receiue not
the Sacrament of thy body
and blood vnworthily, pur-
chaſing thereby vnto my
ſelfe death and damnation,
but rather be made through
faith in thee, a worthy re-
ceiuer, & a meete member
of thy bleſſed body, and ſo
by the ſtrength of this hea-
uenly foode, may not onely
bee enabled to caſt away all
my former ſinnes, and moſt
beloued corruptions; but

L

may

may also walke before thee,
in all constant holines, to the
making sure of mine electi-
on. Grant this I beseech
thee, for thine owne mercy
sake, Amen.

*A Prayer to be said after the
receiuing of the Sacra-
ment.*

O Sweete Saviour, which
with thy precious salue
of compassion, curest the
wound (foule and filthy sores) of our
sinnes, and prouidest for vs
all necessarie preseruatiues
against the poyson of the
soule-infecting maliciouf-
sin nes, heare I beseech thee, the
humble supplications of me
thy poore seruant, which
heere present my selfe be-
fore thee at this present, and
grant

grant that this my receiuing
of the Sacrament of thy
blessed body and blood,
may be a true testimony vn-
to my conscience, that I
haue through faith in thee,
receiued full remission of all
my sinnes and offences past:
and am now become (as it
were) a new Creature in thy
sight: I beseech thee like-
wise grant, that casting away
all my former workes of
wickednesse, I may hence-
forth walke in newnesse of
life, and godly conuersati-
on, bringing forth such
fruits of true conuersion, as
may mooue others by my
example, to honor & praise
thy holy name. And that
running the whole race of
my life in dutifull obedi-
ence toward thee, I may

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when

when it shall please thee to
thinke mee, receiued a-
mong the number of thine
elect, into that euerlasting
happinesse where wee shall
bee perfect in holinesse,
Amen.

*A Prayer for Constant perse-
uerance in praying, when
wee are dull to pray-
er.*

O Lord God, most mer-
cifull Father, according
to thy commandement, in
mine afflictions, and necessi-
ties, I seeke to thee for suc-
cor by continuall prayer &
calling vppon thy Name. I
call vppon thee in the day
time, and in the night season
doe I poure out my prayers
vnto thee, and yet for all
that

that I feele mee nothing released, but oftentimes worse and worse, which maketh me many times deare Father almost to doubt of thy goodnesse, that thou dost reject my Prayers, and giuest no heed vnto them, whereby I doe almost thinke that it is no boot for me to pray, seeing I feele no release: but (O Lord) this is but weaknesse in me, and the frailty of flesh, which will not willingly bee subdued vnto thy Spirit: which my frailty, I besetch thee O Lord, forgiue me. For thou dost O Lord God see my conflicts, and lookest vpon my continuall sighes and petitions, but thou dost deferre & prolong thy helpe the longer: & dost not at first helpe me, to

this end, that I may see fully
mine owne weaknes, learne
by little and little to subdne
my rebellious will to thy
good will, who knoweth
better what is meet for mee
then I my selfe. Therefore
(O most deare Father)
strengthen mee by thy holy
Spirit, that I may still perse-
uere and continue in prayer,
and with longing desires pa-
tiently waite for thee O
Lord, being assured that al-
though it appeare not, yet
thou art alwaies present
with mee, and hearest my
sighes and complaints, and
wilt when thou seest thy
time declare thy selfe mani-
festly in the renewing my
heart with spirituall ioy :
stirre vp O Lord my dull &
sluggish nature, to call vpon
thee

thee continually, appointing
thee anyther time, nor the
meanes of my deliuerance,
but leauing all to thy good
will and pleasure: I may in
the meane time, neuer cease
my continuall prayer, to call
for thy mercifull helpe, vn-
till such time as it shall please
thy goodnesse to send mee
full deliuerance. I feele my
selfe (O Lord) oftentimes
very vnwilling to pray, for
that I doe not fully perceiue
my prayers to be heard, but
doe go on still languishing
in my sorrowes, as though
thou hadst no care of mee.
But this my dulnesse, I be-
secch thee, O mercifull Fa-
ther, pardon in me, and grant
that I may be raised vppe to
pray for aide and releefe of
thee continually, although

I should see no signe of fauour: yet that I may continue still, with the faithfull Woman of Canaan, and neuer cease in heart, mind, and mouth, till thou grant my requests at thine appointed time, when thou knowest it shall be most for my behoofe, and for thy glory. And that when thou shalt mercifully looke vpon mee to deliuer mee: I may then fully with my whole heart acknowledge thy goodnesse toward me, and let it neuer stirre out of my heart, but continue thankful for the same all the daies of my life, whereby thy glorie in mee may be declared, and my soule releued thorough Christ my Lord and Saviour, Amen.

*A Prayer for all times.**Tuesday*

O Lord God, Father of mercy, and God of all consolation, without whom wee haue neither hope nor comfort, we poore wretched sinners beseech thee of thy Fatherly goodnesse, to looke vpon vs, and to make vs partakers of thy gracious goodnesse, so that euermore wee may set forth thy honor and glory: let our conuersation bee such, that a great many beholding our good workes, may glorifie thee our heauenly Father: and so direct our waies, that we may hold forth the profession of thy Gospel, as a Lanterne to lighten the steps of a great many, that

Lord L s they

they may turne to the, and
praise thy name in their vi-
sitation. Thus (O Lord)
wee beseech thee to deale
with vs, that in deed wee
may be vessels of honor vn-
to thee, now to set forth the
glory of thy name, and after
this transitorie life, to be-
hold thy glory, who hast
immortallitie alone, and
dwellest in light, that no
man hath approched vnto:
remoue farre from vs our
sinnes and iniquities, that
they may not separate be-
twene vs and thee: blotte
out of vs our offences, and
make our prayers righteous,
that thou mayest fauourably
grant our requests: looke
vppon vs with thy fauou-
rable mercy, that thou may-
est haue pittie vppon vs, and
behold

behold vs in the righteouf-
nesse of thy beloued Sonne
Christ Iesus ; and that wee
may be presented faultlesse
in thy sight : and thou ac-
cepting vs as holy, we may
haue the grace euermore to
set forth thine honor and
glory , and to speake of thy
praises in the midst of all thy
people.

Let vs loue (O Lord) the
things that are good , and
hate the things that are e-
uill, let vs delight in all things
that may please thee, and let
vs be greiued with whatso-
euer is displeasing in thy
sight. And to the intent we
may haue true vnderstan-
ding, and be able to descerne
betweene things , what is
good or euill , wee beseech
thee, let thy word dwell in

vs

vs plentifully, that it may guide our vnderstandings so that wee may abound in all knowledge, and doe according to that which is righteous. And in this estate of true Christianitie, being instructed in mind, and readie in body in all holy obedience, we beseech thee make vs to grow and encrease from grace to grace, from faith to faith, vntill we come vnto the fulnesse of age, to bee perfect members of the body of Christ, waiting for the blessed hope of thine elect, and sighing in spirit vntill the time that thy Children be reuealed.

In the meane season, let vs sigh with all those that haue receiued the first fruits of thy spirit, that these daies
of

of sinne may cease, that Satan bee troden downe vnder feet, that Antichrist may be reuealed. yet to many thousands that bee in ignorance, that the number of thine elect may be full, the bodie of thy Saints made perfect, all teares wiped from their eies; euen then when thy Sonne shall appeare the second time, to iudge the quicke and the dead: which time (O Lord) send quickly, according to thy good will, and teach vs to pray with all thy Saints, Come Lord Iesus, come quickly. Grant this, O most mercifull Father, for thy Sonnes sake, in whose name wee pray vnto thee. And although wee bee but earth and ashes, yet wee are bold
to

to say vnto thee, (the God of all glorie) euen as hee hath taught vs. Our Father which art in heauen, &c.

A Prayer for all estates.

O Lord God, Father of light, with whome is no change, neyther yet shadow of change, but hast established thine appointed counsels, which shall not be changed for euer: thou O God, hast made among vs this diuersitie of estates and degrees, according as euery Common-wealth needfully requiteth, keepe vs all, wee beseech thee, that wee may walke obediently in our calling, and follow the steps that thou hast set before vs, euen from the highest to the lowest:

lowest : let vs accomplish
that dutie vnto which thou
hast appointed vs, and with
a faithfull remembrance of
thy promise made of old to
our Father *Abraham*, that
thou art his exceeding great
reward, wee may likewise
depend on thy prouidence,
and seeke not any shamefull
waies to get our liuing, wan-
dring from the righteousnes
of our vocation, into the
manifold errors of sinne and
iniquitie. Looke vppon vs
(O Lord) & enrich vs with
thy grace; make vs obedient
to our superiours, meeke to-
wards our enemies, faithfull
to our friends, true and iust
towards all men, that wee
may dwell stedfastly rooted
in the hope of thine elect :
vntill thou shalt make an
end

end of all our labour: looke
vppon our most excellent
King, and Prince, with his
Highnes honorable Coun-
sell; as thou hast called them
to the highest roomes, so
giue vnto them the greatest
measure of grace, that they
faithfully dispense the Ta-
lents committed vnto them:
Lead them with good King
David into the Sanctuarie,
that they may see thy louing
kindnes, which is better then
life, and say with the Pro-
phet, *All flesh is grasse, and
the glorie of man is as the
flower of the field,* & so conse-
crate themselues to do thy
will, offer vp their bodies to
be holy, liuing, and reason-
able sacrifices vnto thee, that
they may bee nurse-fathers
vnto thy Church: looke al-
so

so wee beseech thee, vppon
the Ministers, whom thou
hast appointed to the prea-
ching of thy Gospell, make
them (O God) faithfull dis-
pencers of thy mysteries,
without respect of persons,
to do the worke vnto which
thou hast appointed them,
that they may conuert sin-
ners, and haue their glorie
perfect in the day of Christ:
& knit vs together in peace
and loue, that they may bee
full of compassion one to-
wards another, to reioyce
with them that reioyce, and
mourne with them that
mourne, especially to in-
struct one another in the
way of righteousness, that
by our mutuall helpe wee
may the better withstand
our enemy, and dwell safe
in

in hope of thine elect, till
our daies shall bee full, and
we shall walke in the waies
of all the world: which
time we beseech thee bring
vs happily vnto, even for
thy Sonnes sake, we beseech
thee, to whom with thee,
and the holy Ghost, three
persons and one God, be all
honor and glorie, now
for euer, & euermore,
Amen.

*A Prayer to bee confirmed
in the knowledge of
God.*

O Most mightie, and eternall God, thou that by the creatiō of the world, the Sunne, the Moone, and Starres, the Earth, the Sea, and all that therein is, hath sufficiently declared thy selfe to be the euerlasting & Almighty God, for that these things doe farre passe the reach of mans wisdom. And not herein onely hast thou declared thy selfe to bee a God : but in that also, that thou dost continually guide and gouerne all things of thee created : It is thou therefore that thunderest from heauen, that

that with lightnings and tempestes, and of waters & windes, shewest thy terrible vengeance vpon sinfull flesh. It is thou (O God) which lettest vs feele sensibly in our selues, thy mighty power and working, not only in that, that thou hast made our bodies and soules: but especially, that thou makest vs euen of force to confesse thy eternall Spirit in vs, who so mightily fighteth against the assaults of the enemy, that of force we are driuen to acknowledge that it is thy working in vs, and not we our selues. Seeing therefore, O most mercifull Father, that wee haue both in thy creatures, and also in our selues so manifest testimonie, that thou onely
art

art the eternall and euer-li-
uing God, which raigeth
in all thy creatures, guiding
them by thy heavenly pro-
vidence: grant we beseech
thee, that our hearts may be
hereof fully assured, to ac-
knowledge thee not onely
to bee God eternall, who
hath created all things: but
also that we may in heart be
fully perswaded, that thou
O Lord God, dost gouerne
all things according to thy
most blessed will, so that no-
thing can bee done in the
world without thine ap-
pointment, and that thou
hast such a singuler care ouer
thine elected people, so that
not so much as an hayre of
their head shall fall without
thy providence: that thou
so guidest all their doings,
that

*A Prayer for the obtaining of
saving Faith.*

O Eternall God, and mercifull Father, who in the riches of thy mercy, hast ordained thine onely Sonne Iesus Christ, to bee the propitiation for the sinnes of thine elect: that whosoever beleeueth in him shall not perish, but haue euertlasting life: that so many as receiue him, and beleue in his Name, may haue power from him, to bee the Sonnes of God, and heires with him of eternall glory. And in thine infinite wisdom, hast so disposed of me thy Creature, that being first created by thee, in a condition of holinesse, and
falling

that all things shall turne to
their commoditie, and thy
glory. Grant O Lord God,
that hercof we may be fully
assured in our hearts and
soules, that we may in all
our doings set thee before
our eyes : acknowledging
thee to bee our onely Lord
and Father, and by the wor-
king of thy holy Spirit in
vs, may bee confirmed in
Faith, and comforted in
soule, and lightened in vn-
derstanding, that alwaies
here vppon earth, wee may
glorifie thy holy name, and
after the dissolution of this
body, wee may attaine to e-
uerlasting ioy, through our
Lord & Sauour Iesu Christ,
who liueth and raigneth
world without end,
Amen.

falling willingly from the same, by mine owne rebellion, into a most fearfull & desprate estate of sinne and damnation: I might bee restored againe to a better condition of life and immortalitie, by the death & passion of thy deere Sonne. Looke downe I humbly pray thee, with the eyes of thy mercy vppon mee thy most vnwothy seruant, who doth vnfaignedly here confesse before thee: that, though I am by Nature most sinfull and miserable; yet such herein is my desperate case: that through the blindnes of my minde, and hardnes of heart, which cannot repent, I am so farre from knowing my misery, much lesse how to helpe my
my

my selfe out of this wofull estate, that the very wisdom of my flesh, is enmity against thee. And my selfe, not onely rebelling against the meanes, which might discouer vnto mee my miserie, but most desperately perverting those meanes, to the further hardning of my heart, and so to the more desperate enwrapping me in the bonds of damnation, by heaping vp wrath against the day of wrath.

And therefore, First I humbly pray thee Blessed Lord, who hast the key of *David*; that openest and no man shuts, that shuts and no man openest; to open the blind eies of my mind, that I descerne the wonderous things of thy law; that so in

M the

the true glasse of thy holy law, I may clearly discern mine owne miserable estate, and by the hammer of thy Law, my hard heart may be thoroughly broken, with the sence of my sinnes: that so feeling my sinne a burthen, which I am not able to beare; I may be wholly confounded in my selfe, as discerning my selfe to bee an vtter cast-a-way, and reprobate branch, fit for nothing, but for the vnquenchable fire of thy Ielousie. O make me Lord, to see the inward vildnesse of mine heart, and that all the thoughts, and imaginations thereof, are onely euill continually: that though I may be happily free from grosse euils, and seeme to shew forth some
ciuil

ciuill goodnesse, yet those
may bee cōuinced to be most
abhorminable, because they
proceed from the filthy sink
of my heart: and the lesse I
discerne the euill of my waies
the more I may acknowledg
the deccitfulnesse of mine
heart, the more I may con-
uince the obliquitie thereof;
that howsoeuer I seemed to
be aliue, as being ignorant of
my misery: yet now discer-
ning my selfe in thy righte-
ous Law, I may not only ac-
knowledge my selfe dead in
sinnes and trespasses, and so
vnterly senselesse and vnable
to helpe my selfe; but also,
may renounce vnterly mine
owne wit and wisdom to
any good, as being no better
then desperate Rebellion a-
gainst thee.

Thus beeing confounded,
and wholly cast out of my
selfe, and finding my case to
be out of measure sinfull, and
so altogether desperate in re-
gard of any ability as of my
selfe, to my recovery : O let
mee not sinke vtterly vnder
this insupportable burthen,
but put thine holy hand vn-
der me, to preuent vtter dis-
paire : and sustaine mee se-
cretly by thy mighty Power,
that I bee not swallowed vp
in death : Oh raise mee vp I
humbly pray thee, with the
hope of thy mercie, and leade
me by the hand of thy grace,
to seeke it where it may bee
found. Bring me into the se-
cret Chamber of thy graci-
ous Presence, where I may
behold thy face in my Saut-
our, and grant me to admire
thine

thine infinite wisdom and
mercie, in providing so soue-
raigne a remedie, for my di-
stresse.

O giue me, to be rauished
with thy loue, in the exceed-
ing riches of my Redeemer,
and make me so to valew the
worth of his Merit, as for the
obtaining thereof, to resolute
on viter renouncing and par-
ting with whatsoeuer I haue,
to obtaine the same. And so
finding now by thy Grace,
what neede I haue thereof;
oh worke in me a secret hope
that thou maist be reconciled
if I can fasten on the meanes
thereto, and grant me aboue
all, to hunger after his righte-
ousnes, that so mine iniqui-
ties being thereby couered, I
may draw neere with confi-
dence vnto the Throane of

Grace, to begge vnfeignedly, euen with strong cries, the pardon of my sinnes. And though I receiue not a present answer to my desire, yet sustaine me I pray thee with thy gracious Spirit, that so I may with patience waite thy good leysure, and neuer giue ouer, till thou hast saide vnto my Soule, I am thy Saluation.

And though I do not presently feele this testimony of thy Spirit, sealing me vp to the day of Redemption, yet grant me (I pray thee) to be strong in Faith, beleeuing what I feele not as I would, and hoping for what I do not yet enioy, that so thereby being knit vnto Christ my Sauiour, and made one with him, I may therby draw vertue

tue from his death, to the mortifying of my corrupt Nature, and killing of those speciall lustes that do hinder this sense of thy loue in him towards me ; that so feeling in me a dying to corruption, I may also therby apprehend more fully, the discharge of the guilt of my sinnes, in the merites of my Sauour : and so therby renewing my peace with thee my gracious God, I may reioyce in the hope of that glory, which hee hath purchased for me.

And so in the hope of that Glory, grant mee (I humbly pray thee) to draw vertue from the Resurrection of my Sauour, that so I may be raised vp with him to newnesse of life : whereby I may render thanks vnto thee for this

unspeakeable gift, and to bee made meete for the same, in the acceptable time.

And that I may not be disappointed of my Hope: Oh grant me still to liue by faith in the Sonne of God, dayly denying mine owne righteousnessse, that still I may bee found acceptable with thee in him, aboue all worthinesse in my selfe, of my imperfect endeauours, only in his righteousnessse, and sotherby may be prepared to the hope of Glorie.

And seeing I am like to meete with many hinderances in pursuite of this Glory, both from the World without, either detaining mee in the way, or drawing me from the marke; as also from mine owne deceitful heart within,
as

as discouraging mee in my
course, and lagging mee in
my pace; and sometimes al-
so blinding me either not to
discerne, or mistake the goal.
Oh grant me to walk by faith
and not by sight, as to rest on
the foundation which stands
sure, the Lord knoweth who
are his, though sometimes in
the building I may misse of
it: so to walke as a stranger &
Pilgrime in the world, not
clogging my selfe in my jour-
ney with vnnecessary lug-
gage, and fretting cares, nor
setting vp my rest in any pre-
sent Inne of outward happi-
nesse, or inward means ther-
to, but still casting away eue-
ry thing that presseth down,
and the sinne that hangeth so
fast vpon me, I may run with
ioy the race that is set before,

looking vnto Christ Iesus the
Authour and finisher of my
Faith; and so by him seeing
within the rule into the glory
that is set before mee, I may
despise the shame, and waite
with patience, the great re-
compence of Reward. That
so neither riches may daunt
my Faith by presuming too
farre, nor depth may quayle
it, by stooping too low: That
Principalities may not shake
it by force of tentation, nor
Powers ouercome it by their
violent impressions: that nei-
ther things present may a-
base it by groueling thereon,
nor things to come may de-
iect it by doubtings or false
feares: That neither life may
corrupt it by doting thereon,
nor death may confound it
by vnpreparednesse thereto:
That

That nothing may separate me from the loue of God in Iesus Christ, in whom (by Faith) I am more then Conqueror ouer all things.

Thus grant mee (gracious God) to walke by Faith, and not by sight. And that I may receiue the end of my Faith, euen the saluation of my soule, Oh keepe me by thy mighty power through faith vnto saluation, and guide me by the word of Faith in all my wayes, that I may not leane to mine owne wisdom, bur to thy sure Word, as to a Light shining in a dark place, that so I may daily grow in knowledge, and in the grace of Iesus Christ from Faith to Faith; filled with all ioy and peace, in beleeuing & abounding in all fruits of righteousness.

ousnesse and perfect holines,
that so I may be perfect and
intyre, wanting nothing, wai-
ring for the appearance of Je-
sus Christ; that so my Con-
uersion being in heaven, an
entrance may bee thereby
made vnto me, into the euer-
lasting kingdom of thy deare
Sonne, euen to take possessi-
on by faith in this life therof,
and to see a farre off by faith,
into the fulnesse of that glo-
ry, that so I may fight the
good fight of Faith, and lay
hold of eternall life, in full as-
surance of what I haue alrea-
die the earnest of by Faith;
and so in that hope daily pur-
ging my selfe of all wicked-
nesse of the Spirit and of the
Flesh, that I may grow vp to
perfect holinesse in the fauor
of G O D, waiting daily by
Faith

Faith the adoption of the
sonnes of God, and laboring
to attaine the resurrection of
the dead; that so I may bee
kept blamelesse, in Soule, Bo-
dy, and Spirit, vnto the com-
ming of my Sauour Iesus
Christ. Grant these things
(gracious Father) euen for
his sake in whome thou art
well pleased, Iesus Christ the
righteous. To whome with
thine owne blessed Spirite,
one glorious Vnitue Trini-
ty, be glory, and prayse,
& Dominion, now
and for euer,
Amen.

A prayer

*A Prayer to feele in heart
Spirituell comfort, and the
liuely sence of our Adoption
by Faith.*

O Lord God, most mercifull Father, now I fully perceiue & know, that the heart of man is not in his owne hand, for thou hast taught mee by diminishing thy Spirit of comfort in my heart, that it resteth wholie in thy power to make ioyfull the heart of man, and to diminish the same ioy according to thy good pleasure and will. For if (O God) it had beene in mine owne power and will, to haue receiued comfort in thy holie word, or to haue beleeued thy promises from my hart,
I

I would long since haue enioyed comfort, and beene confirmed in faith: but I cannot (most mercifull Father) it is thy meere worke, I looke therefore, O gracious God, for thy blessed comfort & strength of faith, which I beseech thee, O Lord, send into my heart to fill the same with spirituall ioy, that by the working of thy holy Spirit in mee, the comfortable promises of thy mercifull protection may be thoroughly sealed in mine heart, and sinke downe deep into my soule, that I may be fully assured that thou art my strong rocke and house of defence, that thou dost keepe mee as the apple of thine eye, as thou hast promised in thy blessed word,
that

that thou wilt not lay more
vppon mee, then thou wilt
giue mee strength to abide,
and that thou wilt assuredly
at thine appointed time re-
new my heart, & the whole
powers of my mind, that I
may fully glorifie thy holy
name. But in the meane
time (O Lord) alas, my heart
is cleane voyde of spirituall
ioy, yea, euen as hard as a
stone, so that the louing pro-
mises of thy holy word (al-
though I know them to bee
true) yet they cannot sinke
into my hard & stony heart,
vntill such time as thou by
encreasing of thy holy Spi-
rit to me, shalt mollifie and
make tender my hard heart,
that it may bee meete to re-
ceiue the sweet comfort of
thy Spirit. Thy holy Spi-
rit

rit, O Lord, in mee, which is the assurance of my saluation, doth continually send forth vnspeakable sighs and longings, for thy full & ioyfull presence. I beseech thee therefore (deere Father) for thy Sonne Christ Iesus sake, harken vnto my prayers, and grant my requests, make tender my hard and stony heatt, by thy holy Spirit, that I may from the bottome of my heart, acknowledge thee to bee my most mercifull God and Father, and all things in thy holy word contained, to be most certaine and true, reuerently embrace the same, and into my soule take comfort and ioy in the same: that I may, deere Father, euen vnto my liues end, walke before thy face

face in sinceritie of heart ,
being assured of my saluati-
on, through that one alone
sufficient sacrifice for my
sinnes , made by thy deere
Sonne Christ Iesu, to whom
with thee , and the holy
Ghost , bee all honor , and
glory, world without end,
Amen.

*A Prayer against doubting to
strengthen a weake Faith,
and to perseuere ther-
in.*

Glorious and migh-
tie Lord, who by
thy Soueraigne, &
All-sufficient power, as thou
madest al things of nothing,
so thou callest those things
which are not , as if they
were, and dost command
light

light to shine out of darknesse, that so wee might bee translated out of darknesse, into this maruelous light. Holy Father, it is thine vn-speakable mercy, that I thy most vnworthy seruant, being once the child of hell, yea darknesse it selfe, am now through thy free grace, illightning mine heart by Faith, enabled to behold thy face in Iesus Christ, and so through this light, am become light in the Lord: being enabled by faith, to discern the great Mystery of Christ, and so by faith to lay hold thereon, as to bee freely thereby discharged from the guilt of my sinne, and to be inuested with the perfect righteousness of my Sauour; that so I might bee
found

found acceptable vnto thee. Holy Father, how vnspeakable herein haue beene thy mercies to me a vilde sinner; that passing by the wise and noble of the world, it hath pleased thee of thy free grace to visite mee, a very reprobate branch, with thy sauing health, and to send the Spirit of thy Sonne into my dead heart, whereby thou hast quickned mee by faith in the merits of my Sauour, enabled mee with boldnesse to draw neere vnto thee: and to crie with confidence, *Abba, Father*. O how hast thou shed thy loue abroad in my heart by the holy Ghost, which thou hast giuen me, whereby, though I haue beene in great heauines through many temptations,

tions, especially with the
sense and horror of my sins;
yet hast thou wonderfully
refreshed my fainting spirit,
and caused mee to reioyce
with ioy vnspeakable and
glorious. O how haue these
holy rauishments, taken me
vp into the third heauens?
How hath my soule now
longed to put off this cor-
ruption, and to be taken vp,
for euer to enioy thy glo-
rious presence? How gladly
would I now haue obtained
the marke, before I had run
my race? How willingly
would I haue the crowne,
before I had finished my
course? O the vnspeakable
riches of the wisdom, and
mercy of my God toward
me! Didst thou not put
this precious treasure of
faith

faith into an earthen vessel ,
that the glorie might bee of
God, and not of man : didst
thou not Redeeme mee out
of the hands of our enemies,
that so I might passe the
time of my pilgrimage in
feare, and magnifie thy po-
wer daily in mine infirmi-
ties, daily denying mine
owne righteousness, that
still I may be found of thee
in Christ, that still I might
liue by faith, in the Sonne
of God, and grow vp in
him to perfect holinesse.
Surely blessed Lord, when
I consider mine owne cor-
ruption, daily more and
more appearing in me, and
rebellling against thy righ-
teous will, and casting vp
daily mists to dimme the eie
of my Faith, that I cannot so
clearly

clearly discerne the light of thy countenance: yea, sometimes so leading me captiue into sinne, that I am many times to seeke of the sence of thy Loue: I am many times put to question the truth of my faith, and to distrust my selfe whether I haue any faith, or no. For alas Lord, I must needs confesse, to thy glory, that although thou commandest mee to beleue perfectly in thy Sonne, and to be strong in faith, yet I find on the other side, such strength of corruption, preuailing ouer mee, and commanding mee forcibly to giue way thereunto, and so not onely interrupting the sence of thy loue vnto me, but also challenging my loue vnto thee,
that

that I am forced many times^s to feare, whether I am led by the Spirit truly of faith or no; whether euer thy loue were shed abroad in my heart: if euer I loued thee in truth, seeing it seemes vnto me, that my loue vnto sinne is not altogether quenched: nay, I feele the power of corruption, carrying mee so violently after the lusts of my heart, that as I find my selfe lesse cheerfull and constant in thy seruice, so on the other side, I sometimes find my selfe lesse able to resist temptations: more apt and inclinable to such lusts which heretofore I haue subdued, yea, often more foully ouercome and foiled by them. What shall I say vnto thee (O thou searcher of my
my

my heart, and preseruer of
 my soule) dost thou not see
 how cold sometimes I am in
 prayer? How dull in the
 hearing of the word? How
 carelesse of thy Sabbaths?
 How vnconscionable and
 negligent in my calling?
 How rebellious and inordi-
 nate in my affections? O
 how often haue I greeued
 thine holy Spirit, by neg-
 lecting the good motions
 thereof, yea many times
 willingly crossing the same,
 and entertaining contrary
 suggestions of my cruell e-
 nemie? How carelesse haue
 I beene to examine my
 heart, and renew my coue-
 nant with thee? How de-
 ceitfull or carelesse, in break-
 ing often my vowes which
 I haue made vnto thee a-
 gainst

gainst speciall corruptions ,
for rennwing of decayed
graces? O How often haue
I beene ready to giue way
to such curst thoughts of
blasphemie , and fearefull
impietie, which might euen
quench thy Spirit , & lead
to the dispihting thereof ?
How haue I sometimes bin
readie to violate my Con-
science, by rushing on des-
perate euils ? yea, how fear-
fully haue I wounded the
same by committing grosse
finnes, and to make vp the
measure of my misery? How
haue I hardned my heart by
sleeping in sine, and negle-
cting the sauing means of
deeper humiliation, to awa-
ken me to repentance ? Alas
(Lord) thou knowest ful wel
that though thou hast follo-
wed

wed mee with many secret
and open afflictions to rouse
me out of this sleepe of Se-
curity, yet either it hath pro-
ued but a dreame, and so I
haue false asleepe againe; or
if my heart hath bin awake,
yet it hath not bin vnto thee
to make my sound peace, but
rather vnto my Enemy, to
cease his violence; yea, som-
times to the World, to pro-
cure some temporary lenity
rather to ease my present
paine, then to heale me tho-
roughly. And surely (righ-
teous Lord) euen thus it
hath befallne, that such as I
haue sown, I haue often rea-
ped euen more hardnesse of
heart, lesse sense and remorse
for sinne, more boldnesse
thereto, and more ease ther-
in; lesse delight in holy du-

ties, lesse life in prayer, lesse conscience in the word, more flights in my callingt, more distraction in my recknings, and more confusion in my Spirit.

Yet still (O Lord) I heare a voice behinde me, saying ; This is the way, walke in it. Yet still I finde thy hand ouer me to stay me from sinking ; still my better aduised heart tels me, it was better with mee formerly then now, when I had comfort in thy presence, and conscience in thine Ordinances . Still thy Spirit is readie to reuiue me with hope, that I may recouer againe, and my hope is confirmed heereby, that the meanes are still offered me, and I am capeable of them. But (alas Lord) insted
of

of comfort by them, I reape nothing but further confusi-
on, because as I am vnable to
apply them to my selfe, so
indeed I am not now fit for
that comfort which I seeke
for in thee. For what peace
can there be to mee, while
my corruptions stink before
thee? Or how can I look for
comfort, before I be sound-
ly healed? O the vnspeake-
able Riches of the wisdom
and mercie of my God! how
insearable are thy Coun-
cels, and thy waies past fin-
ding out? As thou diddest
bring light out of darkenesse
in calling mee from darknes
vnto light; so doest thou
cause thy light to shine in
darkenesse, that thy glorie
may bee perfected in my in-
firmities. And therefore,

though I am now thy Creature, renewed after thine owne image, yet seeing thou wilt haue the onely glory of thy worke, therefore as the light of the righteous must shine more and more vnto the perfect day; so the darknesse of corruptions must not bee dispelled vtterly at once; but daily be banished more and more vnto the coming of Christ.

Therefore is it (blessed Lord) that though thou hast cancelled the guilt of my sin at once by faith in Christ, yet hast thou wisely left the corruption of sinne to be abolished by degrees, that so I might still liue by Faith in the death of Christ for the mortifying thereof, that I might dayly; grow vp in Christ

Christ to perfect holines, & therefore though corruption remaine in mee, yet seeing it doth not raigne in mee, here is my comfort, that I am not vnder the Law, but vnder Grace, & though I am sometimes as no better then lost in my selfe: yet, this is that I may still deny mine owne righteousness, that I may be found of thee in Christ: for the concerning of present corruption, & for the aueraging of my person in him; to bee enabled thereby to perfect holinesse. Onely gracious God, grant mee heere I pray thee, still to iustifie thy wisdom, in condemning mine owne folly, and to aduance thy free and constant grace, in the acknowledging of mine owne corruptions.

True it is holie Father, that
as thou madest man righte-
ous at the first, but he sought
many inuentions to his
owne overthrow, so didst
thou so restore me againe by
thy power of Christ vnto a
more durable state of holi-
nesse, that neither shalt I e-
uer fall away from thee fi-
nally, neither though thou
hast left corruption in mee:
yet, seeing thy end heerein
was to make mee still deny
my selfe, that I might stand
fast in Christ, in whom thou
hast ingrafted mee, therefore
neither might I haue falne at
all into such feareful distracti-
on, if I had kept me close vn-
to my hold, neither though I
haue fallen by letting goe
my hold, yet shall not my
falling make thy truth with-
out effect;

effect; nay, rather shall proue
a meanes to make good the
same. And therefore I doe
heere vnfainedly acknow-
ledge before thee (blessed
Lord) mine owne folly in let-
ting goe my hold; thou hast
not beene wanting with all
meanes to preserue me vp-
right; but I haue beene wan-
ting to the meanes, and so
I haue beene wanting vnto
thee and to my selfe. thou
hast willed mee to liue by
faith, even when I haue fee-
ling of thy loue; and my in-
ward pride hath peruer-
ted thy gracious feeling to
make mee liue by sence,
and behold the Sunne when
it shineth: and so by peruer-
ting the comfort of thy Spi-
rit, as an occasion to the
flesh, I haue iustly grieved

thy Spirit, and so thou with
drewest thy face from mee,
and I haue beene troubled.
Troubled in my soule for
the losse of thy fauour,
troubled of the world by
seeking false remedies there
from: troubled in my Spirit,
by the confusion of those
remedies, as breeding some
times hardnesse of heart, and
so bringing forth troubles,
by exposing to outward e-
uils, and hindering in the
vse of spirituall remedies:
sometimes herevpon bree-
ding further trouble and
inward horror and anguish
of spirit, many times laying
the axe to the very roote, &
challenging the maine.
And yet in all this, farre
lesse then I haue deserued,
that so I might haue hope in
thy

thy free grace for my recovery. And in all this, advancing thy righteousness, in abasing my folly, that I might still renounce mine owne righteousness, and labour to bee found in Christ for my recovery and perfection. Onely keepe me here (holy Father) from presumptuous sinne, that it may not have dominion over me to turne thy grace into wantonnesse, and then lead mee into thy priuy Chamber, & stay me with thy flaggons, that I may not onely not sleepe in death, but also awake and sing out of the dust, and out of the deepe, to admire thine infinite wisdom, and to see thee who art invisible, that I may be raised up againe. O give me

me therefore O most mighty
 Lord, to condemne mine
 owne folly, for being wise
 in mine owne eyes, in turn-
 ing by thy fauour as an occa-
 sion to the flesh, grante mee
 to thanke my selfe, that of
 the flesh I haue reaped such
 confusion, and giue thee
 thanks, the more thou hast
 sustained mee in the gracie.
 Grant me out of experience
 of mine owne foolishnesse,
 to giue thee the glory of thy
 free goodnesse, and out of
 the experience of thy po-
 wer, in my weaknesse, to
 comfort my selfe, that thou
 wilt returne againe. And
 that thou shalt undoubtedly
 returne with speed. O
 strengthen my weak faith I
 humbly pray thee, with thy
 precious promises, that thy
 om founda-

foundation stands sure, what
soever my building may be :
thou knowest who are
thine. O let it comfort
my faltering spirit, that all
things shall worke together
for the best, to those whom
thou hast chosen, that so I
may wisely compare one
thing with another : things
past, with things present, &
by those things to come,
that so I may live by faith,
in the iudging of my pre-
sent estate, by looking be-
hind and before, and not
be cast off my hold, either
by present temptations, or
future feares. O y establish
me with thy precious pro-
mise, that thou wilt keepe
me to the end, that so I may
live by faith, in casting my
self upon thy mighty po-
wer

wer, and committing my
selfe in weldoing into thine
holy hands. Teach mee to
deny mine owne wisdom,
that I may trust perfectly in
thy mercy, and grant me in
things to rely vppon the
wisdom of thy word,
which is able to make mee
wise and perfect to saluati-
on. Let thy word keepe
me in all my waies, that I
may not decline to the right
hand or to the left: and let
my supplications be alwaies
manifest at the throne of
grace, that so I may be care-
full for nothing. O let me
not in any case, greiue thine
holy Spirit any more, but
grant mee to entertaine and
cherish the motions therof,
by turning them into fer-
uent prayers, and conscio-
nable

able practices, leasonable to the occasion: weane mee from the loue of the world, that I may haue fellowship in thy loue: and purge my heatt from secret wickednesse, that it bee not stolne away from thee. keepe mee alwaies close vnto thee, that I may not fall into open wickednesse; and giue mee grace alwaies to remember my end, that I may be still prepared, against the coming of my Maister & Sayiour Iesus Christ. And so still accept me (gracious Father) as I am in him and not in my selfe, as I would be in thee, and not what I am in corruption; as I shall be with thee, not what I am in this present world: enabling me still to desire aboue what

I

I can do, and to beleue
about what I can thinke or
desire, and so lead mee for-
ward by thy power, through
the valley of teares, that
though I sometimes slippe,
yet I may vp againe: though
I stray a while, yet I may
thereby mend my pace, &
follow close after the marke,
not looking on my selfe, &
mine owne worth or inabi-
lity, but still looking vnto
Iesus the Author and fini-
sher of my faith: that so I
may in him bee more then
Conqueorr, and so fighting
still the good fight of faith,
I may finish my course with
ioy, and lay hold of eternall
life in due season. And so
fit me (O God of grace) with
all ioy in beleeuing, that so I
may liue by faith; that I
may

may bee readier to die in
faith, and to giue vp my
soule by faith into thy holy
hands, apprehending by
faith, the Resurrection from
the dead, that so I may bee
translated from death to
life, and enioy for ever thy
glorious presence. Grant
these things (O Gracious
Lord) according to thy
goodnesse, in Iesus Christ
my Sauiour, and blef-
sed Redeemer,
Amen.

*A Prayer for obtaining Tri-
all, and cherishing, of
the holy Spirit of
God.*

GLorious and euerlasting
Lord God, Father of all
Spirits and soules of the
righteous, who hast reuealed
thy selfe in thy sacred word
to be a Spirit, holy, and in-
comprehensible, eternall,
infinite, immortall, & all-suf-
ficient; and therefore wilt be
worshipped in Spirit, and
truth. And hast in the riches
of thy mercy, promised to
send thy holy Spirit the
Comforter, into our hearts,
to lead vs into all truth, and
to comfort vs in all our tri-
bulations, and so to seale vs
vp to the day of Redempti-
on.

on. Looke downe graciously vppon mee thy poore and forlorne seruant, whose portion is in this valley of miserie, to wander in darknesse, and walke many times in the valley of the shadow of death, altogether ignorant of my way, and so subiect to continuall error, and wholly destitute of all direction therein, and so necessarily exposed to continuall danger. For mine owne heart within me, is no better then a guide to betray me to error, and the glory of the world is nought else then a baite to deceiue me, either by clogging mee in the way, that I may faint in my iourney, or diuerting mee from my right kome, that I may set vp my rest in mine

mine Inne, or build my foundation vpon the sands. And mine old aduersarie still compasseth and watcheth all opportunities from both : either to sinke mee with dispaire, that I may perish in the way, or to swell me with presumption that I may not enter into the straight gate. And even so did it fare with me, (Blessed Lord) all the daies of my vanity, before I knew thee in Christ. As mine owne heart misled mee into all error, through my wilfull ignorance, so it betrayed mee hereby, to all occasions of sinne without, which I swallowed more greedily then my appointed food, and blessed my soule therein as my cheefest happines, and so

So was faster bound in the
chaynes of Sathan, as being
led captiue at his will, to e-
uery lust, and reioycing ther-
in as my greatest liberty.
And so also hath it in part
befalne mee since my liber-
ty in Christ, by whome
though I receiued the free
Spirit to lead mee in the
way of thy statutes, and so
haue somtimes obeyed the
motions thereof, to the eui-
dencing of my glorious li-
bertie; yet such hath beene
the power of my corruption
preuailing ouer mee, that I
haue many times greeued
thy good Spirit, by my ma-
nifold back-slidings, and to
my sense and apprehension,
seemed vterly to haue
quenched the same: so
strong haue I found my cor-
ruption

ruption, to lead mee captiue into many desperate euils : so little life and comfort haue I found in prayer, hearing thy word, especially, in my endeauour to repentance; either to resist temptations, or release my selfe out of the snares thereof. And yet thou hast promised, that thy Spirit shall abide with mee for euer; and still methought in my greatest wandrings, on the right hand, and on the left, methought I heard the voyce of thy Spirit behind me, saying, This is the way walke in it. Methought I haue heard the voyce of my beloued, many times knocking at the doore of my heart, when I haue beene asleepe in the bed of my securitie, saying, Open vnto

vnto mee, my Loue, my
Boue, my vndefiled; yea, I
haue felt him puting in his
finger at the hole of the
doore, to open it for mee,
that so I might arise and let
him in? And haue I not ma-
ny times arose to entertaine
him, and loe he was gone?
Did I not follow after him
to seeke him, and yet found
him not? Haue I not many
times smarted soundly for
my folly, because I would
not open betimes? Haue
not the watch-men that
should haue cherished mee,
wounded me iustly for my
carelesnesse? Haue they not
pluckt away my vaile to
disconer my nakednesse the
more, that so my face being
couered with shame, I might
seeke thy face more hum-
bly

hly : And yet (O my God)
I am still to seeke of thee,
though thou still callest on
mee to seeke thy face, and
my heart in some poore
measure, answereth, Thy
face Lord will I seeke. Yet
what fellowship can there be
betweene light and dark-
nesse; what hope haue I to
find thee, seeing I want my
guide vnto thee : yet thou
art not wanting vnto mee,
to tender this holy guide :
and my guide is not farre
from me, though I know it
not; yea, thou art euer with
me, to keepe mee from vt-
ter fainting, and thine holy
Spirit is within mee, helping
me to crie vnto thee. O har-
ken therefore I humbly pray
thee, vnto the groanes of
thine owne Spirit, and haue
ld mercy

mercy vppon thine owne
seruant, for greewing the
same. Restore to mee the
ioy of thy saluation, that I
may discerne the scale of
thy Spirit, and establishe mee
with thy free Spirit, that I
may euer bee with thee. O
make mee wise to trie the
Spirits, whether they bee of
God or no, that neither I
may be deluded by a Spirit
of error, and withall may be
able to discerne the worke
and euidence of thine holy
Spirit, from the motions
and testimonie of mine
owne ignorant and deceit-
full heart. Grant me there-
fore (Gracious Father) to
plead mine interest in thy
Spirit, by such true meanes
and endeauors, as may vn-
doubtedly auouch it to pro-
ceed

ceed from thee : and may apparantly conuince, that it dwelleth in me. Giue mee to discerne the means whereby thy Spirit is conuayed vnto mee, that after I haue heard thy word, and beleued therein, then I haue beene sealed with the Spirit of promise : grant mee to discerne the maner how it tooke possession of mine heart : that, to make way for it fit habitation, it cast downe euery Imagination that enabled it selfe against thy wisdom, that it onely might rule and gouerne mee Spiritually (and that withall) thereby my house was swept and cleansed from the Dominion of sinne, that Iesus Christ thereby might wholly gouerne mee. And
grant

grant mee to auouch the
truth of thy Spirit dwelling
in me, not somuch by my
entertainment and appre-
hension thereof, because it
bloweth where it listeth:
and though I may heare the
sound thereof, yet I know
not whence it comes, nor
whether it goes: but rather
by the nature and qualitie
of thy Spirit, which will
leauē it true stampe in my
receiued Spirit, in enery qua-
litie thereof, for the assuring
my possession thereof, by
resemblance thereto, though
yet surely and absolutely
according to the Nature of
the Spirit: neither working
it at all times alike, nor at
any time in full measure: but
still working according to
the capacitie of the vessel,

and the maine end, the glorie of God, that still it power may bee seene in my weaknesse, that the glorie may be of God, and not of Man. And therefore, as I may not challenge a right in thy Spirit, vnlesse I find some liuely resemblance and effects of it holy nature in mee, as to be Holy, Meeke, Peaceable, Sincere, and the like; so I may not challenge the truth thereof in me, though I find not at all times a like measure of it working, nor at any time in this life may expresse the full Image thereof, seeing it worketh freely, and so cannot alwaies be apprehended alike: and it worketh freely, that it onely may haue the glory of the worke, and therefore so still worketh

keth, that it power may bee
in weaknesse, and it glorie
perfected by infirmitie. And
therefore as I may at all
times finde the like working
of thy holy Spirit, so if I
feele, in regard of this dif-
ferent working thereof, a
different apprehension of
the seale: as sometimes not
to feele it at all, sometimes
more or lesse to apprehend
the same: yet grant me (holy
Father) not to challenge the
working of thy Spirit, be-
cause it is free and wise,
working according to what
is best for my present state,
which is not sometimes fit
for comfort, and yet abso-
lutely in it good pleasure, e-
uen then suspending com-
fort, when I haue long sit-
ted my selfe thereto. But

rather, specially to condemne mine owne folly, in depriving my selfe of such effect of it, working aboue all; to adore the infinit wisdom and power of thy Spirit, working yet in these greatest desertions so with me, as to keepe mee from vnter fainting, and further my cheefe good, to raise mee vp againe by repentance, that I may bee fit for comfort: and yet when I haue done my best, to suspend what I most desire, that so in the best, I may acknowledge my selfe an vnprofitable seruant, and so still labour to bee found in Christ, to bee lead along to perfection.

Thus grant me (gracious Father) to make triall of Spirits, and when I haue found

found by some such lively
evidences, that thine holy
Spirit dwelleth in mee: O
make, mee I humbly pray
thee, wise to cherish and re-
taine this blessed guest, that
I may neuer breake through
by greewing the same, that
not departing from it gui-
dance, it may neuer depart
from me: and therefore giue
me still, to harken to the call
of thy Spirit, shewing mee
the right way, and enable
me to submit my selfe to the
yoake of thy Spirit, howso-
euer irksome and vnsauourie
to my rebellious corrupti-
ons. Let mee not consult at
any hand, with flesh and
blood, in the motions of thy
Spirit; neither let mee turne
the comforts of thy Spirit,
as an occasion to the flesh:

O 4 keepe

keepe mee I beseech thee
from Spirituall wickednes,
that I may not abuse thy
blessed Spirit, and enable
mee to avoyd grosse offen-
ces, least I offer violence to
thy Spirit, and driue it from
mee. Aboue all keepe me
I pray thee, from wisdom
in sinne, either to commit it
vppon carnall grounds or
ends, which thy word al-
loweth not, or to lye in it by
presumption, or security,
least I waste my conscience,
and so quench thy Spirit. O
make mee still iealous of my
selfe and best abilitie, that I
may not challenge the po-
wer of thy Spirit, and giue
mee conscience euen of se-
cret thoughtis, that I may
tremble at, and abhominat
them, least I greeue thy Spi-
rit,

rit, make mee to startle at the motion of such finnes as the world makes a sport of, least I startle thy good Spirit. and grant me to be humbled in my best endeauors, that so the Spirit of Christ may helpe me for the acceptance thereof. O giue me to make my requests manifest daily vnto the throne of grace, least I be distracted in all things, and so greeue thy holy Spirit: and in all things grant mee to resigne vp my selfe, to the guiding and tuition of thy blessed Spirit, that so in all occasions it may go well with me.

Thus grant me (gracious Father) to retaine the comfort of thy Spirit, by entertaining all good occasions to cherish the same. And

O 5 seeing

seeing I must needs acknowledge, that by my neglect of these duties, I haue much greeued thy Spirit, and haue done what lies in me, euen to quench the same. O grant me (blessed Lord) to recouer thy Spirit againe, and so to enioy the most powerfull presence thereof. And therefore giue wisdom heerein seriously to enter into mine owne hart, and to iudge my selfe for greewing thy Spirit. Enable me with strong cries to cause the returne of thy Spirit, and giue me patience to endure such afflictions, as my wantonnesse hath procured mee: Make mee wise to remember the times of old, when thy face did shine vpon me, and giue me comfort in the present, that it is farre

farre better with mee then I haue deserued. It is thine infinite mercies that I am not swallowed vp of despaire, that hence I may gather hope of the returne thereof againe.

Grant me to stirre vp thy Spirit in me, by communing with mine owne heart, and submitting the same wiselie to the search and censure thereof, and make mee more vile in my selfe, because I haue so abased thy Spirit, that thou mayest haue the glory in the deniall of my selfe. O let mee neuer giue ouer vntill thou hast spoken peace to my soule, and thy good Spirit hath answered me, That thou art my saluation; and grant me to esteem highly, and so make vse of
the

the least glimpse of thy fa-
uour, euen in the meanest &
vnlikeliest occasions, as vn-
doubted Emblems of a grea-
ter supply in thy good time.
And so teach me to wait thy
good leysure, in healing my
soule of that stinking rotten-
nesse that hath greeued thy
Spirit; yet to be led meekly
by thy word, that so I may
be fit for comfort, and then
to waite thy good pleasure,
when thou wilt refresh me :
Yea, though I finde not hap-
py such returne all my life
long, which formerly I haue
had; yet grant me to wait all
the daies of my mourning,
vppon thy holy hand, who
knowest what is best for me,
and to liue still by Faith in
the Sonne of God, that al-
though thou kill mee, yet I
will

I will trust in thee, that thou which art comming, wilt come, and the iust must liue by Faith. Euen so (O Father) keepe me by thy mighty power, when I seeme lost in my selfe, and that through Faith in thy Son Iesus, that I may still be found in him, not hauing mine owne righteousness, and that I may be kept vnto saluation by the power of his merit. Vnto whom with thine own glorious Maiesty, and God the blessed Spirit, be ascribed as is most due, all honour, and power, and praise, and obedience in all the Churches, Amen.

*A Prayer for the obtaining
of a lively Hope.*

Prayer
Wm.
O God of hope,) who art
the hope of all the ends
of the earth, and in thy spe-
ciall wisdom, as thou hast
commanded vs to belecue
in thy Sonne, that so wee
might haue everlasting sal-
uation; so hast thou enioy-
ned vs to worke out our sal-
uation with feare and trem-
bling; and that we may not
faint in our endeauours, nor
be to seeke of what wee yet
enioy not: hast promised
an Anchor of hope, both to
giue vs some securitie, a-
midst the manifold troubles
of this life, and to giue as-
surance also vnto vs, that
we shall at length attaine the
hauen.

hauen. Haue mercy vpon
me thy poore seruant, and
vouchsafe mee this grace of
hope, to establish my wa-
uering spirit : that neither
things present may discour-
age me from the hope of a
good issue, nor things to
come may confound mee, in
the pursuit thereof, as being
so farre aboue my capacitie,
so exceeding my desert. For
I confesse (O Lord) vnfeig-
nedly before thee, by reason
of this body of sinne which I
carrie about mee, I am a
stranger from thee, as all my
Fathers were : and in re-
gard of my inward blind-
nesse, cannot see as farre off,
to the price of the high cal-
ling that is set before mee,
and therefore am subiect to
many distractions, & slavish
feares;

feares; both to diuert or stay mee in my iourney, and to disappoint me of the marke which I should hasten too, so that I manytimes misse of my way, and manytimes am ready to giue ouer in the midst of my race. O grant me the refore (holy Father) to liue by hope in what thou hast promised, that I neither may be confounded in any present distresse, nor yet may rest in any present comfort whatsoeuer, that I may not bee deceiued with the counterfeite thereof, nor yet may settle my selfe in any true measure of the same. O grant me a liuely hope, that I may not feare in death, and giue me to apprehend that blessed hope, of the appearance of Iesus Christ

Christ, that I may attaine to
the resurrection of the dead.
And that I may improue
my vnfeigned hope in thee
alone, O strengthen my
weake Faith, to see more
clearly within the vaile, that
so I may be strong in hope,
to enioy, what yet I see not:
& make me more acquaint-
ed, with the secrets of thy
speciall prouidence, that by
mine owne experience of
thy wonderfull dealing, in
bringing contraries out of
contraries, euen light out of
darknesse, I may hope for
the accomplishment of thy
promises, though neuer so
impossible to humaine capa-
citie. Aboue all, make more
expert the riches of the glo-
rie of that great mystrie, e-
uen Christ in mee, the hope
of

of glory, that so I may not
bee weary nor faint in my
mind : let the ayme of my
hope be, to see thee, who art
inuisible; and in thee, those
vnspeakable mercies which
as yet I doe not see. And
grant me (blessed Lord) an
vndaunted and inuincible
hope, euen to hope aboue
hope, that no oppositions
may confound me. Let my
hope be patient, that I may
waite for that I yet enioy
not, and purifie my hope
daily, in the expectation of
what I shall be, that so I
may be purged and fitted to
the enioying therof : season
my hope with ioy, that I
may not quaille in any pre-
sent troubles, and quicken
my weake & fainting hope,
with the strong cries and
groanes

groanes of thy blessed Spirit, that I may fasten on the inestimable glory which is laid vpp for mee : let the hope of the life to come, stablish mee in thy blessed feare, and so make mee liuely and diligent in all present occasions, enableing me to hold fast the profession of my hope without wa- uering, and to sanctifie my God, in giuing a reason of my hope, with meeknesse and feare to those which may demaund it. And that I may not be disappoin- ted of my hope, comfort me (O Lord) with the sweet and glorious fruits thereof; that seeing it is the hope of saluation and eternall life, which is surely laid vp for me in the highest heauens :
grant

grant mee in all occasions to lay hold vpon eternall life, that I may not bee ashamed of my hope. O let me haue hope euen in death, because I haue hope in the resurrection from the dead. And let the hope of what I enioy not, humble mee daily in the sense of my imperfections, which are the cause thereof, that so I may daily feare, and depart from euill. And seeing I am a prisoner of hope, O grant mee daily to groane vnder this body of sinne which I carry about me; that so I may long for my glorious deliuerance from this body of death; and in the hope of this deliuerance, cause mee in all my troubles, to commit my selfe in well doing, into the hands

hands of thee my faithfull
Creator, that so I may bee
keept by thy mighty power
through Faith. Grant mee
these things (O God of my
hope) enen for thy deare
Sonne Iesus Christ his sake,
the hope of mine endlesse
glory, to whome with thee
(O righteous Father) with
God the blessed Spirit the
Comforter, be ascribed all
glory, power, dominion,
and thankesgiuing for
euer and euer,

Amen.

A prayer

*A Prayer for the obtaining
and encrease of
Loue.*

HOly Father, who
out of the bound-
lesse riches of thy
free Grace, didst so loue me,
that thou gauest thine onely
Sonne to death for me, that
being redeemed from the
bondage of sinne, and snares
of destruction, I might bee
translated from death to life:
and therefore didst loue me
first, that I might serue thee
in loue, and offer vp my self
a Free-will Offering, graci-
ous and acceptable before
thee in all holy obedience;
and hast hereby assured me,
that I am beloued of thee, if
all my workes bee done in
loue;

loue; louing thee for thy
selfe, and all other things
for thy sake. Looke graci-
ously vpon me thine vnwor-
thy seruant, and shedde thy
loue into my heart by thy
blessed Spirit, that I may
loue thee aboue all things,
and all things in & for thee.
And that I may so loue thee,
that I may be more vnited
vnto thee, and fully at the
length enioy thee: O grant
me first to know thee in Je-
sus Christ the Sonne of thy
Loue, that so I may know,
what loue in him thou hast
shewed me; that when I was
dead in sinne, thou diddest
raise me vppe in him from
dead workes, that I might
serue thee the liuing God, in
the newnesse of Spirit, that
so discerning in this liuely
Mirrour

Mirroure of thy Loue vnto me, mine owne vnworthinesse of thy loue, and inability to loue thee againe, I may wholly deny my selfe, that I may be found of thee in Christ, and by his power be enabled to loue thee againe. Grant me therefore, (gracious God) to trust perfectly in Iesus Christ, that I may feele my selfe to be beloued of thee in him, and inflame my hart with the loue of Christ, that so in him, I may loue thee againe.

And seeing nothing in me was able to hinder this thy loue in him to me, Oh grant me, that nothing within me, or without me, may hinder or separate my Loue from thee. And seeing, of thine owne free grace thou diddst loue

me in him, oh grant me for
his sake onely to loue thee:
seeing he thought nothing,
no not his precious blood
too deere to expres his loue
vnto me; oh let mee thinke
all things base in compari-
son of my loue vnto him.
Seing he loued me in deeds,
not only in words, both do-
ing for me what I could not
do, and suffering for me what
I could neuer haue endured;
oh grant me to loue thee a-
gaine, not in words, but in
deeds, both dooing what
thou commandest with all
sincerity and diligence, and
suffering what thou imposest
with all ioy, chearfulness, &
patience: so to loue thee for
thy mercies, as to feare to
offend thee in regard of my
corruption: so to feare in

respect of mine owne aptnes
to offend thee, as to loue thee
for thy free grace in Christ, ac-
cepting mee in him, aboue
mine owne vnworthinesse,
not imputing my sinnes vnto
mee, and for his sake accep-
ting my willing minde, to
doe what I cannot, and en-
abling mee daily in him to
doe aboue what I am able in
my selfe, yea, doing in him
all my workes aboue the
worth thereof; yea, doing
wonderfully by him in mee
aboue what I presently can
discerne: yea, aboue what-
soeuer I am able to aske or
thinke: that thou in him maist
haue the glorie of all thy
goodnesse. O let thine vn-
speakeable loue vnto mee,
enlarge my heart from thee
to the loue of the Brethren:
that

that so I may know heereby
that I am translated from life
to death. Grant me so to loue
thine owne Image, where-
soeuer I finde it stamped on
Man; that I may loue him
best, that is most like vnto
thee: and yet loath that in
him which is vnlike vnto
thee. Giue mee to loue him
with a pure heart as thou lo-
uest mee, and to affect him
feruentlie, as thou affectest
mee. Grant mee to doe the
best good to him, as thou ga-
uest the best for me: and yet
not to neglect to do the least,
as thou failest not mee in the
least occasions. Giue me to
loue him constantly, as thy
loue to mee continues: and
not to be weary of well-do-
ing, that I may obtaine the
reward. And as thou louedst

mee, when I was thine enemy : so grant me to loue my enemies, & pray for them that persecute me, because they cary thine Image, & are thine Instruments to do me good; that so I may ouercome euill with good, & heape coales of loue vpon their heads. And seeing I am yet a stranger and sojourner in this world : O grant mee not to loue the world, nor the thinges therein; but so to vse them as if I vsed them not: and yet thereby be stirred vp to loue thy most wise prouidence, who hast made all these thinges for me, that I therein serue & honor thee : and that I may so do, O knit my heart fast vnto thee by this hand of loue, that I may loue thee more, the more thou openest

nest thine hand to fill mee
with them, and yet loue thee
more constantly, the more
thou sustainest mee without
them, still returning thee the
prayse both of giuing them
to me, and taking them from
me; that nothing may bee
able to seperate me from thy
loue, that I may daily more
and more hate my corrupti-
on, and all occasions there-
of, so to hate my sinne that
still I may more loue thy
mercic in pardoning there-
of, more admire thy wise-
dome in turning it to my
good, more loue and long
for the appearance of Je-
sus Christ, for the full abo-
lishing of the same. That
so liuing in thy loue, I
may die in thy fauour, and
dying in loue I may liue

for euer with thee, to loue
and glorifie thee my blessed
God in Iesus Christ, with
the blessed Spirite, one glo-
rious God in three persons,
blessed for euermore, to
whom bee prayse and Do-
minion, with all hearty loue
and obedience, of all that
loue the comming of
Iesus Christ,
Amen.

A prayer

*A Prayer to obtaine and pre-
serue the Feare of God, that
wee may be kept constant
thereby in holinesse to
the end.*

Glorious and euer-
lasting God, whose
Loue is as thy selfe
free & vnchangeable, and be-
cause thou art not changed,
therefore the Sonnes of Ia-
cob are not consumed, and
that they may not miscarry
thou hast promised to put
thy Feare in their hearts, that
they shall not depart from
thee. And hauing accepted
the blood of thy Sonne as a
sufficient satisfaction for their
sinnes, dost daylie accept al-
so the crie of that blood to
preserue them in thy feare, &

to present them blamelesse
at the glorious appearance of
thy righteous Sonne Iesus.
Haue mercy vpon mee thy
poore seruant, and put thy
Feare in my heart, that I may
cleaue fast vnto thee and ne-
uer depart from thine holy
Couenant : for I confesse vn-
feignedly (O Lord my God)
that as mine owne vnbeliee-
uing heart doth daily misgiue
mee, and is ready to be-
tray mee to such occasions as
may with-draw me from my
stedfastnesse : So there is no
occasion without ; which
without thy speciall Grace is
not likely daily so to enueigle
and estrange my heart from
thee, as that it may stagger
and vtterly deny thee. For if
I looke on the right hand to
faire shewes of the vworld,
what


what are they else but so many baites to ensnare my wa-
uering spirite, and steale it
from thee? If I looke on the
left hand to the sorrowes and
stormes thereof, are they not
either as so many billowes to
ouerthrow my weake Barke
in the first setting out, or else
to sinke or swallow vp in the
midway? Aboue all (O Lord)
my owne deceitfull heart is
so subiect to presumption
and securitie, that I am in
danger, either to bee split vp-
on the Rockes, euen at the
shore, or else to bee swal-
lowed of quick-sandes in the
very haue. Against all which
seeing thy name (O Lord)
is a strong tower, and as thy
name, so is thy Feare. O
grant me in all things to feare
thy great and glorious name,

to stand in awe of thy Maie-
sty that I may daily feare my
owne selfe, and so distrusting
mine owne inability, I may
both feare to offend thee, and
in all thinges may study to
please thee : and that I may
so feare thee, as still to rely
vpon thee, and draw neere
with confidence to thee. O
grant mee to feare thee for
thy mercies, that I may loue
thee in the entertainement of
them, so to bee afraid of thy
iudgements, as to take war-
ning by thy threatnings that
I may auoid them, as to an-
swere thee by repentance
that I may not bee swallow-
ed vp of them. Giue mee so
to feare thee, as not to bee
daunted with thinges pre-
sent, least my life bee vnpro-
fitable and vncomfortable,
nei-

neither to be distracted with things to come, least I bee vnprepared to mine end: And that I may bee continually prepared for thee, O grant mee daily to make euen reckoning with thee by repentance, that I bee not taken tardie, and to renew my life daily in Christ, so living by Faith in him, that I may worke out my saluation in feare and trembling, both renouncing the worth of whatsoever good I haue or can do, as to bee iustified thereby: yea, though I know euill by my selfe, yet not standing vpon my cleering, because thou knowest all things, and also not resting in any present measure, as if I had attained or were already perfect, but forgetting what is behind & hastning

- hastning that which is before, I may presse towardes the marke, for the price of the high calling of God in Iesus Christ. That so being daily dead to sin, yea, to my selfe, and hauing my life hid with Christ in God, when Christ which is my life shal appeare, I may also appeare with him in glorie. Grant this gracious Father for Iesus Christ his sake my onely Aduocate and Redeemer,
Amen.

A Prayer for grace and wisdom.

 Most mighty God and mercifull Father, poure into my heart thy heauenly grace & wisdom. Comfort my sinnefull soule with thy heauenly Manna, molifie and make soft my hard heart with the sweete & pleasant oyle of thy most holy word. Suffer me not (O mercifull Lord) to swerue or slide from the waies of truth, but grant helpe of thy holy Spirit, that I may walke in the same vnto my liues end, and let not thy heauenly wisdom depart from me at any time during this life.

According to the multitude

tude of thy mercies doe away mine offences. Pre-
serue me from this my youth
and infancy, vnder thy fa-
uourable protection. Giue
mee grace (O Lord) that I
may euen to the graue con-
tinue a faithfull and manly
Souldier in defence of thy
truth, and that I may in all
my life, daily grow to the
ripe perfection of godly
wisedome, and truly and
iustly, acknowledge thee
mine onely God. *Deut. 6.*
That I may onely feare thee
and honor thee. That I may
cleaue fast vnto thee. *Deut.*
10. That I doe not after the
abomination of any idola-
trous people, worship stocks
or stones. *Deut. 8.* Nor let
me not (O Lord) harken to
any false Prophets that
teach.

teach their owne imaginati
ons, and not the word of
God. *Deut.* 13.

Now vouchsafe (O Lord
God) to heare me, and let
thy wisedome gouerne mee.
I know (my God) that no
creature can truly say, I haue
done my dutie in the sei-
uice of the Lord : neither is
it in the power of man (who
is so deeply subiect to sinne)
to escape all those stumbling
blockes which haue made
our waies dangerous and
perillous through those in-
numerable practises, where-
with Sathan our great ene-
mie through his malice and
craft, hath deuised to intrap
our sinfull soules to our vt-
ter destruction.

Lord of thy great mercy
roote and pull out of my
heart

heart all the workes of Sathan, namely, fornication, adultery, vncleannes, wantonnesse, pride, enuie, vn-naturall desires, vn-pure thoughts, lewd behauour, idlenesse, and all other vicious and naughty actions, which being followed according to the pleasures and delights of the world in this life; bring with them euerlasting damnation of body and soule, in the world to come.

Encrease in me (O Lord) such aboundance of thy grace, wisdom, and heavenly blessing, that through the operation of the same in me, I may proue a true workman in thy haruest, such a seruant as occupieth his Maisters Talent vnto gaine,

gaine, a witnesse that beareth testimony of Christ, to all people, at all times, and in euery place, & continue constant in the truth, during the whole course of this my mortall life.

In thy truth (O God) do I delight, therefore make me perfect in the same. In thee alone doe I repose my whole trust and confidence, saue me (O God) of all mercy, and defend mee against my enemies.

Establish and confirme me (O Lord) in faith towards thee. Keepe thou my lips, and gouerne my tongue. Suffer not my heart to purpose any thing that may displease thee, nor my tongue or lips to speake ought whereby I should
pur-

purchase thy wrath.

Whosoever doth trust in thee (O God) shall vnderstand thy truth, and the faithfull shall haue rest in thy fauour : but the vngodly according to their owne wicked thoughts shall find corruptiō. The soules of the iust are in the hand of God, and the force of death shall not touch them.

All wisdome commeth from the Lord, and hath beene with him alwaies, and is with him from the beginning, *Eccle. i.* The feare of the Lord doth expell sin. Lord of thy mercy grant me thy heauenly wisdome, whereby I may truly learne to know thee rightly, and be diligent to performe thy precepts effectually.

Lord

Lord leaue me not in my young daies, let thy wisdom enter into my heart, and make her habitation in my soule; so shall I liue in thy fauour, and perseuer in thy lawes through thy grace.

Let not them that trust in thee (O Lord God of Hostes) bee ashamed : let not those that seeke thee bee confounded, O God of *Israel*. Lord I make my prayers vnto thee in an acceptable time : euen in the multitude of thy mercies, O God, heare mee in the truth of thy saluation.

In thee alone (O heavenly Father) are all things generally : and what is not of thee, is altogether naught. Replenish and blesse me (O Lord) with all good gifts: shew

shew thy louing countenance towards me, gouerne me by thy grace, continue me in thy fauour, and protect and defend me now and euermore, vnder the wings of thy manifold mercies, so shall no vile temptation haue power to preuaile against me.

Such is the force of thy heauenly wisdome (O God) that whosoever obtaineth the same, and directeth his life accordingly, shall prosper and see good daies. Whosoever pleaseth thee (O Lord) from the beginning, are made whole through wisdome, *Sapient. 9.* Which of thy mercy (O my God) vouchsafe to grant vnto me, for thy deere Sonne Iesus Christ his sake. To whome
with

with thee, & the holy Ghost
be all glory, honor, and
praise, now and for euer,
Amen.

*A Prayer to walke conscio-
nably in our ciuil and per-
sonall Calling.*



Most glorious and
wise God, who in
thine infinit wise-
dome, hast orday-
ned, that euery Sonne of *A-
dam* should eate his bread in
the sweat of his face, and so
hast wisely fitted each man
in his seuerall place, with se-
uerall and particular gifts,
of nature, experience, and
grace, that so hee might glo-
rifie thee in some speciall
calling: not willing that
any should liue idley, like
an

an vnprofitable burthen of the earth, mispending his precious time, and wasting away thy Creatures, neither doing good to humaine society. And herein hast giuen vs a patterne from thy selfe, who euen workest hitherto: and albeit that thy great businesse of Creating all things, ended with those first six daies, in which euery particular was brought forth by thee in his proper kind, yet thy prouidence is neuer intermixed in it, neither slumber nor sleepe ouer taketh thee. And so also thy deere Sonne Iesus Christ, whilst in the daies of his flesh hee humbled himselfe to liue as man vpon the earth, both in his priuate life attended vppon a painefull trade,

trade, and when the time came of his manifesting himselfe to the world, went about doing of good; yea, & with that chearfulness, that it was his meate and drinke to doe thy will, and to finish the worke of him that sent him. And all thine holy actions, also in continuall action, obeying the voyce of thy word and ministring for their sakes, that shall be heires of life; nay, doth not euery Creature in his place obey this thine ordinance, the Sunne, the Moone, & all those heauenly Orbes? Do they not execute their operations faithfully, and finish their Reuolutions in their seasons? Do not these inferior things daily performe thy will herein? Who am I that
(Blessed

(Blessed Lord) that I should not reioyce, that it hath seemed good vnto thee, to make mee among other of thy seruants, and to set mee as it were my proper taske vpon which to giue my faithfull attendance.

Grant mee therefore I pray thee, not to repine heereat, as at some vneasy burthen put vpon me, but that I may contentedly and comfortably vnder goe it, euen like that glorious creature the Sunne, who hauing his Tabernacle set him in the heauens, reioyceth like a mighty man to runne his race. And seeing thou hast not placed me (O Lord) in this calling, for mine owne private good alone, but also for a more publike and
com-

common benefit, giue mee
such an honest, sincere, and
charitable heart, that I may
determine with my selfe, ne-
uer to lyeke, no nor yet wil-
lingly to receiue that gaine
which cometh by the wron-
ging, or losse of others.

Let me euer haue in mind
that golden rule, what soeuer
I would that men should do
vnto mee, of doing euen so
vnto them. Let it neuer
slippe out of my mind, that
the wages of vnrighteous-
nesse is put into a broken
bagge. And that as the good
man shall giue inheritance
to his Childrens Children,
so the riches of vanity shall
diminish, and that thou wilt
draw euen out of the belly
of the oppressor the sub-
stance which hee hath de-

Q

uoured.

wounded; or if it do continue
with him, it shall bee for his
great hurt, in his owne case
shall I lay him; and his pro-
sperity shall bee his destructi-
on. Grant mee therefore I
humbly pray thee, rather to
choose a little with thy
blessing, then great troubles
with thy curse. And I pray
thee accompanying the same.
O And if it shall be thy good
pleasure to bless my basket
and my store, make it increase
my portion by my honest
industry: O keepe mee I
humbly pray thee, that I
may not set my heart vpon
it, let not my riches bee my
strong Citie, for as an high
wall in my Imagination: so
I may bee more and more a-
fraid of my selfe, lest the
cates of this world and the
de-

deceitfulness of riches, should
choake in mee the seeds of
grace, and steale away my
mind from better things :
and therefore make it my
care (good Father) to follow
my calling with that holy
wisdom, as that I may not
so farre ensnare my selfe in-
to the busines of it, that I
should abridge and scant my
selfe of conuenient oppor-
tunities for heauenly and
Spirituall employments.
And as I shall feele thy hand
to bee opened vnto mee, so
open my heart and hand to-
wards others, knowing that
he that scattereth shall bee
more increased : so he that
spareth more then is right
shall surely come to pauer-
ty : euer make mee to consider
thy all-seeing presence, that
Q 2 all things

things are naked and open before thee, and that thou wilt surely bring forth to iudgment euery seceret thing. That so I knowing thee to bee a witnesse to all my courses, my care may be to walke as in thy presence, and to approue my selfe vnto thee by an euen and vp-right behauiour, so walking still in my ciuill calling, as that I may beginne and sanctifie the same by my spiritual: so carrying my selfe therein, as still to looke higher to the things aboue, still to looke low to what may befall mee, preparing for want in my greatest abundance, and abounding with content in my greatest wants, humbling my selfe in my disappointment herein

in for my negligence in
better things, and comfor-
ting my selfe in my spiritu-
all thrift, that all shall worke
for the best : vsing diligence
in what is set before mee,
and leauing the issue to thy
wise prouidence, not inden-
ting with thee for what
measure thou shalt bestow,
but still labouring to attaine
to the greatest measure of
grace, that it may be suffici-
ent for me in all occasions,
so grant mee to commit my
selfe in well-doing into the
hands of thee my faithfull
Creator, and so trie my thri-
uing in these outward
things, by my thriuing in
grace and holinesse in the
feare of thee our God, and
so hastening in all these
things, which can giue mee

no sound comfort nor true
contentment, to the life of
glorie; wherein I shall bee
fully satisfied, with thy ful-
nesse, who art all in all, God
blessed for euer and euer,
and with Iesus Christ thy
Sonne our blessed Saviour,
to whome with thee, and
God the holy Spirit, bee all
praise, glorie, and ho-
nor for euer,

Amen.

and Prayer before the taking
 up of a Journey. Thus ye
 or else is nam on; Beidul

A Almighty and most
 Holy Father, who
 hast promised to be
 with thy Seruant; in which
 secure I goe, and do bleſſed
 mee with those assisting
 Spirits thine holy Angels, to
 pitch their Tents round a
 bout mee, and bearme in
 their hands my infirmities;
 thy godnesse herein O
 Lord vnto me, who am by
 nature a childe of wrath, and
 a meeke ſlaue of Satan; ſhould
 be assured of A. high and
 hand of healthly proſperit-
 y. Make good (ye pray
 thee) now at this time this
 thy mercy to mee, being my
 next ſerious buſineſſe, to waile

from mine owne place. Many are the perils which both by nature and desert I am subiect; no man is able to number them; or by his owne strength or policy, to auoid them. Compass thou mee with thy fauour as with a shield. Go before mee as thou didst of old before thy people in the wildecnesse: it is onely thou that canst make mee goe and come in safely. Some put their trust in outward helpe, because thou meete remember thy Name; and so to make thy trueth to bee my shield and buckler. A horse is a vaine helpe, and shall not deliuer any by his great strength, neither is the mighty man saued by his power; it is better to trust in the Lord, then

more to

to haue confidence in
Princes.

If thou (O Lord) bee my
fight & my saluation, whom
shall I feare? If thou bee the
strength of my life, of whom
shall I bee afraid? Let this I
pray thee be the Anchor of
my soule both sure and sted-
fast: suffer no power of Sa-
tan to remoue my faith from
this foundation. Howbeit
(gracious Father) if it shall
be thy pleasure in this my
journey to bring some
crosse vpon mee, either by
making me a prey to spoy-
lers, or by some other ha-
zard, I beseech thee prepare
mee to it, giue me patience
and comfort in it, and an ho-
ly assurance, that no outward
inconuenience can separate
mee from thy loue in Iesus

Q 5

Christ.

Christ.

Make mee alwaies mind-
full of this, that thy fauour
must not be measured by
these outward accidents,
and cause mee euer to hold
fast this Rule, that all things
shall worke together for the
best vnto thy seruants. And
as in my trauailes I am desi-
rous of thy fauour, so teach
mee (good Father) I hum-
bly pray thee to make con-
science of thy Feare. That
as I expect and craue pro-
tection from thee, so I may
apply my selfe to yeild o-
bedience vnto thee. Where-
fore when I am iourning on
earth; grant mee to mind
my departure from the
world, and my iourney to
Heauen: when I am alone
grant that I may possesse my
heart

heart with holy thoughts,
and may diligently watch
ouer my selfe, for the pre-
uenting of all vncleane and
worldly cogitations. Let
me neuer presume vpon the
advantage of my secrecie,
seeing thou art in my secret
parts: nor that I am ym-
knowne in the places where
I come, as to doe ought un-
befeeing the profession of a
Christian: seeing in all pla-
ces I am knowne to thee, and
would bee knowne and ap-
proved of thee.

And if I light into the
company of others, make me
still careful to seeke and en-
tertaine all good opportuni-
ties of doing or receiuing
good; that I may neuer con-
forme my selfe to the hu-
mors of prophane persons,
but

but in a godly discretion
may so cary my selfe, as that
I may neither wilfully make
my selfe a scorne to the wic-
ked, neither yet may any
way bee offensive to the
godly, either by wounding
them by my scandalous car-
riage, or wounding mine
soule by communicating
with their euils, but either
may winne or bridle, or at
least make them inexcusa-
ble, either bettering them,
or being better by them;
not returning to them, if
they will not returne to
mee.

This grant mee gracious
God in an assured expectati-
on of thy gracious guidance
to betake my selfe to mine
entended iourney. And so
I commend both my selfe
and

and it, together with these
my suits vnto thee my lo-
uing Father, in the name and
worthinesse of Iesus Christ
my onely Mediator and Re-
deemer, Amen.

*A Thanksgiving after a
Journey.*

IT is thy great mer-
cy (O Lord my
God) that as I cra-
ued thy assistance in my
journey, so it hath pleased
thee to giue mee good suc-
cesse therein, and to bring
mee safe againe vnto mine
owne home : and it is my
dutie as I haue obtayned fa-
uour from thee heerein, so to
returne thee the onely praise
and glory thereof. For
thou (O Lord) hast onely
prof-

prospered my occasions,
thou onely caufest me to go
forth and returne in safetie.

Gracious hast thou bene
vnto mee, euen from the
wombe vnto this present,
deliuering mee out of all my
troubles, supplying all my
wants, and doing all my
workes for mee: aboue all
crowning thine owne graces
in mee, and accepting both
me and all my seruice aboue
the worth thereof, in the
merit of my Sauiour, in
whom thou hast pardoned
all my sinnes, and sanctified
my afflictions: yea, my very
sinnes vnto my good. There
is no day, nor houre of the
day, nor minute of the
houre, no occasion that
hath befallne mee in any
moment of time, I in which
thy

thy blessings are not renewed towards me. O that I could bee so lively and effectually thankfull vnto thee as becommeth mee. O that my heart within mee might euen melt with griefe, that I haue passed ouer so many of thy fauours without due regard. And yet behold, how now also thou prouokest mee to this ~~write~~. O quicken mee, I humbly pray thee heerevnto. Make me diligently to looke backe into the course and order of the whole iourney, and to obserue by degrees, how thou hast bene good vnto mee; how thou hast blessed my going out, and my comming in, & hast brought me in peace to my resting place. Many dangers

gers might haue swallowed me vp, which yet (through thy great goodnesse I haue happily escaped :) sundry times hath there bene (such is the brittlenes of this house of clay which I beare about mee) but euen a steppe betweene me and death, out of the iawes whereof thy right hand, and thine owne onely arme hath saued mee. I can ascribe nothing to my selfe or mine owne prouidence, neither can I say that my safety is the reward of mine owne deseruing. Not vnto me (O Lord) not vnto mee, but to thy Name doth belong the glory, for thou hast preserved mee (O God of truth.) And now grant (I beseech thee) that the sense of thy loue, may beget

beget in mee such a loue of thee, and of that which thou commandest, that I may willingly & cheerfully and with full purpose of heart, dedicate my selfe to thy seruice: accounting as my life now renewed vnto mee, for euery new kindnes is as it were a new bond and a fresh encouragement hereunto, that I may walke before thee daily in newnesse of life, passing the time of my pilgrimage in feare, and going on from strength to strength till I appeare before thee my God in Sion, euen that new *Ierusalem* which is aboue. Grant me these things gracious Father, euen for thy deere Sonne sake, Iesus Christ our Lord, Amen.

bonhamms to stonnet 1614

*A Prayer for a woman in
the time of her travaile.*

Righteous and holy
Lord God, I doe
now finde by expe-
rience the fruite of my sin,
that I must travaile in sor-
row, and bring forth in
paines: and I vnfeignedly a-
dore the truth of thy Sacred
word, as certifying vnto me,
that sorrow must bee in the
Euening: so comforting me
also against the Morning,
that a Childe shall be borne.
Willingly, doe I desire to sub-
mit my selfe in hope vnto
this thy chastisement, and to
learne the desert of my sinne,
horrible in themselves, that
these temporall paines, be
fore-runners of eternall: and
yet

yet by thy mercie may
bee so sanctified vnto mee, as
not onely to prevent eternall
vengance, but also prepare
for eternall comforts, euen
to bee Sacred by bearing of
Children.

Grant me therefore (graci-
ous Father) true repentance
and pardon for my sinnes
past, that they may not stand
at this time in this my need
betweene mee and thy mer-
cie. Give mee a comforta-
ble feeling of thy Loue in
Christ, which may sweeten
all other pangs, though ne-
uer so violent or extreame:
make mee still to lift vp my
soule vnto thee, in my grea-
test agonies, knowing that
thou alone must giue a blis-
sing to the ordinary means
for my safe deliuerance. Lay

no more vpon mee then I am able to endure; and strengthen my weake body to the bearing of what sorrow soeuer, by which it shall seeme good vnto thee to make triall of me.

Grant me to consider that howsoeuer it bee with mee, yet I am alwaies as thine hand, whose mercies faile not, who will bee found in the Mourne and greatest extremitie, and to whom belong the issues of death: so prepare mee therefore to death, that I may bee fit for life, euen to yeild fruite alieue vnto the world, and to bee renewed and enabled to nourish the same. And when thou hast safely giuen mee the expected fruite of my wombe, make mee with a
thanke-

thankfull heart, to consecrate both it and my selfe wholly to thy seruice all the daies of my life, through Iesus Christ mine onely Saviour and Redeeemer, Amen.

A Thanksgiuing after safe deliuerance.

O Blessed for euer be thy great & glorious Name (most deere and louing Father) for thy great mercy to mee most weake and sinfull woman.

Wonderfull art thou in all thy workes (O Lord) the riches of thy mercies are past finding out: thou hast plunged mee with great afflictions, and yet thou hast returned & refreshed me againe: thou hast brought me to the
feate

feare of the graue, and yet thou hast raised mee vp againe to life. O how hast thou shewed thy power in my weaknesse? How hath thy louing kindnesse preuailed against my vnworthynesse? Thou mightest for my finnes haue left me to perish in mine extremities, but thou hast compassed mee about with ioyfull deliuerance: thou mightest haue made my wombe a graue to burie the dead: or in affording life to another, thou mightest haue procured my death, but yet thou hast not onely made my wombe a wel-spring of life, but restored life vnto me also, for the cherishing thereof. Marueilous (O Lord) are thy workes, infinite are thy mercies,

cies, my soule by present experience knoweth it well. O my soule praise thou the Lord, and all that is within me praise his holy Name. My soule praise thou the Lord, and forget not all his benefits. Thou hast heard my prayers, and looked vpon my sorrow, thou hast redeemed my life from death, and healed mine infirmities, and crowned mee with thine euerlasting compassions.

O giue me, I humbly pray thee, a thankfull heart, not onely now while the memorie and sense of thy fauour is fresh before mee, but continually euen so long as I haue any being.

Grant that I may learne by this liuely euidence of thy

thy power and mercy, for
euer heereafter to depend
onely on thee. Quicken
mee also to all holy duties,
that my thankfulnesse may
appeare in my pure and
Christian carriage.

Make mee a kind and
carefull mother, willing to
vndergoe the paine and
trouble of education. Let
no nicenesse or curiositie
hinder mee from those ser-
uices, to which both nature
and religion hath appoin-
ted me: let me also be care-
full when time requireth, to
season the fruite thou hast
giuen mee, with the sauing
knowledge of thee, and thy
deere Sonne, that my desire
may manifestly appeare to
be set for the encrease of thy
Kingdome. Vouchsafe so
to

to order my affections and
to bring them in obedience
vnder thee, that if it should
be thy pleasure, either now
or heerafter to take this In-
fant from me, I may as wil-
lingly part with it, as thou
freely gaue it me.

And now (O God) per-
fect in mee that strength
which thou hast begunne,
make me to grow in care to
serue thee faithfully, both in
the duties of pietie, and in
other businesse of my place
and calling, that I may bee a
comfort to my husband, and
example to my neighbours,
a grace to my profession, and
a meanes of glorie to thy
Name, through Iesus Christ
my Lord and Sauour,
Amen.

R

A

*A Prayer for those who are employed in the assistance of
wounded and traauailing wo-
men and children.*

Holy Father, who
hast commanded vs
to serue one another
in loue, and hast made this
the triall of our true loue vn-
to thee and our neighbour,
that wee helpe them in the
time of need. Be present we
pray with vs, by thy gracious
Spirit, to seale vp the pardon
of our sinnes, that they hinder
vs not in this businesse; and
to assist vs with such consci-
ence and diligence; that
our labour may not bee in
vaine.

Wee confesse (O Lord)
that wee are not worthy of
any good for our selues,
much

much lesse that wee should smother the good of others: neither that any labour of ours can further thy good without thy speciall Grace enabling vs therein, and accepting the same. Accept vs therefore wee pray thee, in the blood of thy Son, & shed thy loue into our hearts by thine holy Spirit, that all our labour may be done in loue.

In loue to thy Maiesty, who enablest vs to all good, and in loue to our Christian Sister, especially to her soule. And therefore keepe vs wee pray thee, from all idle sauiours and superstitious conceits, as auaileable heereunto: from all rotten and vnsauoury speech which may interrupt the worke; and teach vs to seeke helpe onely from thy Grace,

vsing al gracious communication both among our selues, and to the comfort of the distressed, that shee may only depend vpon thy mighty power, applying all diligence and wisdom, in affoording seasonable helpe for the easing of the paine, or furthering of the birth. Furnish vs with skill, and her with strength, patiently to awaite the appointed time of her deliuerance: and knit all our hearts vnto thee, that wee may feare thy Name; observing the passages of thy providence in this, and all other thy great workes; and studying to giue thee praise and glory for the same, in Iesus Christ our onely Lord and Sauour, Amen.

*A thankesgiuing vpon the blessing
of their labour in the
Deliueraunce.*

Holy Father, who hast
reuealed thy selfe in
thy word to bee a
God that hearest prayer : and
hast now made good this pro-
mise vnto vs thine vnworthy
seruants in hearing our pray-
ers, in the behalfe of this
distressed woman. Giue vs
hearts we humbly pray thee,
to conceiue wisely of this thy
great kindnesse : and open
our mouths, we beseech thee,
that wee declare this thy
goodnesse for the comfort
of others, that by this liuely
example, we may belecue in
thy great Name.

What hast thou not done

R 3

heere-

heerein (O Lord) euen abundantly aboue what wee could thinke or aske : And what can we repay vnto thee worthy of so great saluation ? Wee confesse our selues vnworthy to aske, much lesse to obtain for our selues, & yet behold, thou hast heard our cries, and releued this thy desolate seruant. It is not enough, that thou hast giuen ease and deliuerance to the Mother, vnlesse also thou didst liue to her Babe, that so in it her life might bee againe receiued : yea, thou hast made our cup to run ouer with ioy and gladnesse; who were almost ouerwhelmed with sorrow and dispaire. Thine (O Lord) bee the onely glorie and praise heereof : O fill our hearts with

with thankfulness, that our
reioycing may bee in trueth,
and humble vs vnfeignedly in
the consciences of our owne
vnworthinesse, that we may
giue thee the onely glory of
all thy mercies. Let our hu-
mility appeare in seruing
each other in loue, and let our
loue bee manifest in prouo-
king each other to trust in
thee alone, for the time to
come: let our confidence in
this prepare vs to this or the
like occasion, that so we may
finde a gracious issue in our
greatest extremities. And let
our experience of thy good
hand heerein weane vs from
the loue of the world, wherein
wee are like continually to
meet with what will oppose
or enfeeble vs, and prouoke vs
to long for our dissolution

when all teares shall be wiped from our eyes. And let our desire to bee with thee, make vs alwaies ready for thee, in all sobriety, modesty, humility, patience, and persecurance, that so wee may bee found faithfull when our Maister commeth. And that wee may bee found in peace at his glorious appearance, O grant vs daily to deny our selues, that still wee may bee found of thee in the righteousness of our Saviour, may by the power thereof be daily accepted of thee by the efficacy of the same, may bee more and more conformed to thine holy Image, and so may at length be fully satisfied therewith.

And as thou hast now added one vnto the number of
man-

mankinde, shewing thy wisdom and power in the framing of him in the wombe; & in bringing him forth into thy light; so in thy time adde him also to thy Church, and beget him againe vnto a liuely hope, by the immortall seed of thine holy word, delivering him from the power of darkenes (in which by nature we are all) into the glorious liberty of the Sonnes of God.

And if it shall seeme good vnto thee, to lay any further triall, either of sicknesse, or death vpon this thy seruant, or the fruite of her wombe: prepare vs all to a quiet and patient bearing of thine holy hand, and to a comfortable and contented resting vpon thy providence: assuring our

selues, that all things shall
turne to the good and bene-
fite of thy chosen. And so
into thine holy hands wee
commend our selues, with
thy seruant and her issue, toge-
ther with hers and our Fami-
lies, and that great Familie
of thy chosen, wheresoeuer
distressed and disperſed, to be
kept by thy mighty power
through Faith vnto ſaluation.
Grant vs these things (O God
of our ſaluation) for the me-
rite of thy beloued Sonne
our Lord and Sauour,
Amen.

A prayer

*A Prayer for such as in this
world be very rich and
wealthy.*

HE Ternall G O D, and
most mercifull Fa-
ther, from whom all
good things doe come and
proceede, who in thy wise-
dome distribute thy bene-
fits, and bestowest thy bles-
sings manifoldwise, as see-
meth good to thy heauenly
will, to some more, to some
lesse, as thou (who knowest
all things) seest it to be best
for euery one. I giue thee
heartly thanks, in that it hath
pleased thee to bestow vpon
me, a most vnworthy sinner,
such large blessings of earth-
ly treasures and riches in this
life, most humbly beseeching
thee

thee for thy great mercies
fake, to giue mee grace to vse
them to thy glory, and to the
helpe and comfort of those
that haue neede, knowing
that thou hast giuen mee this
aboundance, to the end that
I should be ayding and help-
full to others, vpon whom
it hath pleased thee to lay the
crosse of pouerty: and that I
am but as a Steward from
thee which must render ac-
count how I haue bestowed
them, I beseech thee also
good Lord, that while I liue
and possesse plenty of all
things from thee, I may bee
carefull to doe good vnto all
men, but especially vnto
them that be of the household
of Faith, according as thy ho-
ly word hath commanded
me, laying vpthereby a good
store


store of my selfe, against the day of wrath, and to make me friends of vnrighteous *Mammon*; that when I depart hence, they may receiue mee into euerlasting habitations.

And as these thy good gifts, O heauenly Father, so I beseech thee, that I abuse them not, either by getting, retaining, or otherwise by mispending of them. Let not my heart at any time be affected towards them, nor my minde drowned in the delight of them, but that alwaies I may esteeme both them and all things else, as vile dung and filthy durt in respect of thee. And in the midst of mine abundance, keepe mee (O Lord) that I aduance not my selfe vaingloriously aboue my Brethren,

Brethren, that I be not puffed vp, nor high minded, & that I consume not thy treasure vpon pride, whoredome, gluttonie, drunkenness, or any other wickedness else whatsoever, thereby purchasing thy heavy iudgement against me for the same. But grant good Lord, that as thou hast made me rich & wealthy in worldly substance, so thou wilt make me much richer in all goodness, righteousness, holiness, and innocencie of life, thorough Iesus Christ our only Mediatour and Advocate: to whom with thee and the holy Ghost, be praise for euer, Amen.

A

*A Prayer for such as bee poore
and needy.*

 Eternall and ever-
liuing God, who
appointed diuers &
fundry states and conditions
of men, some rich, some
poore, some high, some low,
and hast notwithstanding
commanded euery one to be
content with his estate and
calling, without repining or
grudging against thee for
the same. I poore wretch
and miserable caitiue, whom
it hath pleased thee to place
in the lowest and meanest
degree, most entirely be-
seech thy Fatherly good-
nesse, to giue me grace to be
well contented with the
same, to submit my will to
thy

thy will, to depend wholly
vppon thy prouidence, to
cast all my care vppon thee
(who hast promised to care
for mee) to repose all my af-
fiance, trust, and confidence
in thee, and none else, and
to looke for all good things
from thy mercifull hands.
And though I be poore and
needy (O Lord) yet I be-
seech thee, let mee not dis-
paire of thy helpe, nor yet
attempt any vnlawfull or
vniust meanes to maintaine
my estate withall, contrary
to thy will. But grant that
I hauing all things necessa-
ry in this life for body and
soule, may neither bee swa-
lowed vp, nor choaked with
the cares of the world, nor
yet remaine barren, and de-
stitute of good workes,
through

through Iesus Christ our Lord, who liueth and raig-
neth with thee and the holy
Ghost, world without end,
Amen.

*A Prayer to obtaine grace of
God, against the assaults of the
world, the Flesh, and the
Diuell.*



Lord God of eter-
nall glory, and Fa-
ther of endlesse
mercy, wee thy
vnworthy Creatures, are
bold in the name of thy be-
loued Sonne, to represent
our selues before thee, hum-
bly beseeching thee for his
sake, that thou wilt vouch-
safe to send downe thy ho-
ly Spirit into our hearts to
guide and gouerne vs in all
our

our godly waies, and to defend vs from all manner of temptations of this world, and the assaults thereof.

Lord God of thine unspeakable goodnesse, grant that thy grace may continue with vs alwaies, and that at no time we swerue nor fall from thee. Let thy truth cuer more bee with vs, and make vs constant in the same, that wee neuer bee afraid of any thing which lieth in the power of man ouer our bodies, but alwaies confessing, that whomsoever thou pleasest to defend, no Tyrant shall bee able to destroy. Strengthen and increase Faith, Loue, and Charity, in the hearts of all people. Make vs able to resist the vaine pleasures of the world,

world, let not the perillous
allurements haue any power
to conquer & ouercome vs,
nor the subtilties thereof bee
able to deceiue vs. Defend
vs also (O Lord) from the
many perils and temptati-
ons, which the diuell our
aduersarie practiseth against
vs, least wee fall into his
snares. Let neither his en-
deuours, nor the wanton in-
ticements of our owne flesh
preuaile against vs. Wee
know (O Lord) that with-
out thy sufferance, hee of
himselfe can take no hold
on vs, nor bee able to dimi-
nish the least haire of our
head. Giue therefore vnto
vs, such grace from thee, that
we may be willing to strue
against the world, the flesh,
and the diuell, and such
strength,

strength, as we may be able
to breake and beate downe
the force: and vehemencie
of their strong temptations.
Grant vs thy heauculy light,
whereby wee may perfectly
see and perceiue, those ma-
licious and cruell engines
which they lay to entrap
vs, least vnawares we fall in-
to the same. Euen now
(O Lord) in these perillous
daies, the diuell and his mi-
nisters doe most busily seeke
to sift vs by all meanes and
waies possible, namely, by
pride, enuie, malice, coue-
tousnesse, gluttonie, drun-
kennesse, fornication, and
all other euill workes where-
vnto hee doth moue vs, and
by him thrust into our
hearts, and whereby (with-
out the assistance of thy
grace)

grace) hee doth bring vs within his baits and snares laid for our soules. And contrariwise wee of our selues haue no ability nor any meanes to preuaile against them, vnlesse thou of thy mercy vouchsafe to be gracious vnto vs, to strengthen vs by thy power, and to defend vs in all temptations which he worketh against vs, that he may not triumph ouer vs, to our destruction.

We beseech thee from the bottome of our hearts, to vouchsafe to be our comfort in all our troubles, to defend vs against all temptations, and that it would please thee to lead and gouerne vs in all our thoughts, words, and deeds, so shall wee dwell in safety.

O Lord thou knowest that among all Creatures man is most rebellious against thee, and his offences and transgressions against thee most manifolde: and contrariwise, euery one creature in his kind, doth most worthily shew thy power, might, and praise: and by them is thine omnipotency declared: but we in our liues do shew our selues most vnkind and unnaturall children towards thee, daily offending thy diuine Maiesty, and euery minute transgressing against thy Lawes and Commandements, nothing regarding thy iudgements, which might in a moment destroy vs. But thou (O Lord) in thy mercy dost vouchsafe notwithstanding to spare vs, admonishing

O

Vs

vs to repentance and newnesse of life, that through our faithfull conuersion wee may bee saued. Raife vs vp therefore good Lord, from our drow sic sluggishnesse and carelesse security. Suffer vs not any longer to wallow and tumble our selues in our griseuous Iniquities. Let not sinne haue so much power ouer vs, or increase in vs. Destroy and overthrow Satan and his wily policies. Roote out of our hearts, all workes of the world, wicked motions of the flesh, and pernicious practises of the Diuell, that we may no longer offend thy goodnesse. And plant in vs such good thoughts, good motions, and good endeouours, that we may diligently

ly serue thee in all things according to thy will, and embrace with willingnesse thy holy word, to the comfort of our Soules, and setting forth of thy glory.

Open thy bountifull hands O Lord, and bleesse vs with all good giifts, giue vs obedient hearts and willing mindes, to search and seeke out the trueth of thy holy word : strengthen vs with constancy in the same, that in all things wee may leade our liues accordingly, not as professors alone, but as faithfull performers of the same, to the vtter diligence of our power. Confirm and establish vs in all good works, that wee may as true Christians, sowe such Seeds of thy knowne truth, that others

others from whom the
brightnesse of thy Gospell
hath beene concealed and
kept vnknowne, may by our
good example, take such hap-
py fruites thereof, that they
may know thee, and bee
brought home to thy Fold
as lost Sheepe. Be thou (O
Lord) our Shepheard, and
let vs be then sheepe of thy
Fold, and remaine in thy
protection, both now and
alwaies to the end. Increase
the number of the faithfull:
diligent, and carefull Mini-
sters, Preachers, and distribu-
ters of thy holy word and
Sacraments, and giue vnto
them a single heart towards
thee. Let them not be such
as do onely preach and
teach thy word with their
lippes and tongues, and haue
S their

their hearts farre from thee, but that they inwardly with all their soule, in perfect faith cleaue vnto thee and thy truth, and accordingly shew the same in their life and conuersation. Drive also out of thy Church, all Buyers and Sellers, and such as like rauening Wolues seeke to liue by the spoyle of thy sheepe. Cast out (O Lord) wee pray thee, such idle Pastors as are crept into thy Church, who more respecting gaine then grace, imploy their study for promotion, and leaue the flocke vnfed which is vnder their charge. Lord of thy vn-speakable Mercy, deliuer vs from such carelesse keepers, and blind guides, least we also being made blinde by
their

their negligence; may bee kept blind in ignorance, and so with them fall into the dangerous pit of thy deepe and heavy displeasure.

Rehearse and pardon vs all our offences, teach vs to serue thee as we ought, make strong our faith and hope in thee, indue vs with thy heavenly light, that wee may perfectly see our foule and manifold enormities, and examining our owne consciences, and discerning our imperfections, wee may learne to amend our liues.

○ Make vs willing Followers of thee; and diligent louers of thy Law. Make vs penitent for our sinnes past, and continue in vs thy feare. Let vs not fall into any manner of temptations, but by thy
S 2 mighty

mighty power deliver vs
from all euill. To thee alone
(O Lord) belongeth mercy
and forgiveness; and thou
only art our loving Savi-
our. Purge vs and make vs
cleane, that wee may bee
found chosen vessels, fit to
serue thee in this life, and af-
ter to obtaine perfect saluati-
on at thy mercifull hands; &
enjoy euerlasting rest in thy
Celestial habitation, prepa-
red for thy faithfull and elect
people, and with thy holy
and blessed Angels may sing
praise vnto thy holy name
for euer. These blessings (O
Father) wee beseech thee to
bestow vpon vs for Iesus
Christ his sake, in whose
name we pray vnto thee as
hee himselfe hath taught vs;
Our Father, &c.

As Thanksgivings after blef-
 sings obtained, gratefully acknow-
 ledge them as from God
 of whom we have received

Blessed Lord, I feel
 in my self how
 mercifully thou hast
 dealt with me, & generously
 was troubled, and now by
 thy goodness partly releas-
 ed: how dangerous I was
 assaulted, and now by thy
 mercie partly delivred:
 this release (although I must
 needs confesse by infallible
 arguments to be by onely
 worth in me) yet such is the
 pride of my rebellious flesh,
 that it will not suffer me to
 ascribe it fully) the same to
 proceed of thy goodness, and I thinke
 onely goodness, but I feele

eth out other fained causes,
according to the vaine deuises
of my mind, therefore I beseech thee most gracious
Father, that thou wilt so
frame my heart, that I may
with my whole heart and
mind, & with all the powers
of my soule, acknowledge all
my comfort and ayde to be
thy onely worke, wrought
in me by thy holy Spirit, and
that I may bee thankfull for
the same all the daies of my
life (O Lord) thou hast
sworne by thy holinesse,
that thou wilt not giue thine
honor to any other. Seeing
thee deere Father, that thou
hast sent mee this strength,
let mee bee perswaded fully
in my heart (deere Father)
that it cometh from thee,
that to thee I may render
due

due honor, praise, & thanksgiving for the same, and the rest of my life, that I may be assured in heart of thy mercifull defence, in mine extreame dangers, as thou hast many times wonderfully deliuered me, and thou wilt according to thy promise so continue thy mercifull ayde, whereby thy name in mee may be glorified, my soule in mercy preserved, and thy whole Church edified,
now & for ever,
Amen.

S 4

*A Prayer for patience in tribulation, and that God may
bee glorified there-
by.*

CRacious and merciful Father, who hast from time to time, in all ages exercised euen thy most deere children with greuous afflictions, and sharpe corrections, to draw their minds from too much loue of earthly pleasures, to delight in heavenly ioyes, and spirituall comforts of the soule: graunt I beseech thee, that I euen from my heart, may acknowledgeth this affliction, which doth nowe greuously pierce my soule, to bee thy Fatherly correction, and

and scuffe of thy meere
 mercy and loue, layd vpon
 mee to put mee in minde of
 my dutie towards thee, least
 else with too much quiet-
 nesse, I should haue bene
 drawne through the flatter-
 ing pleasures of this vaine
 world, from the remem-
 brance and delight of my
 spirituall ioy in heauenly
 things, to haue had my full
 delight in this vaine
 world, and so should haue
 runne headlong to euerla-
 sting damnation with the
 wicked world. But that
 thou (O Father) hast called
 me back by this thy Father-
 ly rod, whereby thou min-
 dest to let me see, that of my
 selfe I haue no strength vnto
 goodnesse, but that it was
 thou, who by thy aboun-

dant mercy, hadst before
time replenished my heart
with ioy, that I tooke great
pleasure and comfort in rea-
ding and hearing thy holy
word, and receiuing other
benefits: which spirituall
comfort and quietnesse of
mind, because I did not fully
acknowledge to bee thy
good gift in mee, thou hast
now taken from mee (for a
time) that I may effectually
perceiue and learne by the
lacke of it, that it was thy
worke in me: and when thou
restorest the same againe, I
may more aboundantly glo-
rifie thee in thy manifold
mercies. But while it shall
be thy good will & pleasure,
(O Lord) to exercise mee
with this thy louing cor-
rection: giue me grace that

I may patientiy abide, what-
foeuer it shall please thee to
lay vpon me for my amend-
ment, strengthen mee (O
Lord) that I doe not faint
vnder the burthen of affliction:
but being vpholden by
the strength of thy holy
Spirit in mee, I may neuer
cease calling vpon thy
name, with full perswasion
that thou wilt at thy time
appointed, send mee full as-
surance, to my singular com-
fort, and thy eternall glory.
And when it shall please
thee (O Lord) fully to deli-
uer mee: I beseech thee so
worke in my heart, that I
may acknowledge the same
to come from thee, and to
be thy onely worke, that I
may be thankfull for thy so
great mercies in all the daies
of

of my life, and I neuer forget thy louing and Fatherly dealings towards mee, but so to the end of my life I may liue in thy feare and loue, that thy holy name in my life may be glorified, and after death, I may bee receiued to that full ioy, which thou hast prepared for thine elect children; through our onely Lord and Saviour Iesus Christ, Amen.

A Prayer for mortification
and holinesse

Blessed Lord God,
and most mercifull
Father, I doe ac-
knowledge vnto thee, that
I am vnworthy to appeare
before thy high Maiestie, to
offer vp vnto thee a sacrifice
of prayer, being full of sinne
and corruption, naturally
glad of euill, and vnprofi-
table to good. Yea, being
so miserable, yet I see not
my miserie, I feele it not, I
bewaile it not as I ought to
doe, but multiply mine ini-
quities, prouoking thy iust
iudgement against me. My
zeale is cold, my loue feeble,
my exercises of Religion
faint and few, and I take
no

no way but that which lea-
deth from euill to worse, and
finally, would lead me from
sinne, to the reward of sin.
Alththis is true, deere Father,
yet my heart is not moued
with feare : all this is true,
yet I doe not sorrow for it,
but walke with ioy, where
I must (if I continue) reape
affliction: therefore be mer-
cifull vnto mee , and blesse
me: be mercifull vnto me, &
in Christ Iesus , wash away
all mine iniquities; be merci-
full vnto me , and create in
me a new heart, and prepare
it to prayer, and to thy holy
seruice; for thou alone (O
Lord) art my hope , and the
mighty God of my saluati-
on. Thou hast giuen mee
a desire to serue thee, O
teach me that I may doe it :
and

and the good worke which thou hast begun, make it perfect in me, that I may no more loue wickednes, & follow vanity, but that my good desires in thee may be increased, and all of them accomplished; so shall I praise thee and magnifie thee for euer. Forther is no honor but thy honor, no glory but thy glory: O Lord, it is vaine to trust in Princes, but truly to trust in the Lord bringeth plentifull saluation. From age to age it hath appeared, that thou (O Lord God) art mercifull, and that in thy Courts there is nothing but truth and holinesse. This world is full of vanitie, full of pride, full of rebellion, and the flesh also. The world hath many baits of de-

destruction, and the flesh
doth delight in them: they
are sworne together to be-
tray vs to Sathan; yea, wee
betray our selues, therefore
(deere Father) by the crosse
of Christ, mortifie in vs the
deeds of the flesh, and cruci-
fie in vs the deeds of the
flesh, and crucifie both vs to
the world, and the world to
vs, that our soules may liue.
In your generall calling
make vs obedient to serue
thee in holinesse and in
righteousnesse all the daies
of our life: in our particular
callings, also make vs faith-
full, that we may neither put
away a good conscience, nor
make ship-wracke of faith.
I beleue, O Lord, helpe my
unbeleefe: in the day of
peace and prosperitie make

vs

vs sober, in the day of trouble and aduersitie, make vs looke vppe, and cheerefully to waite and trust in thee for our deliuerance, that our enemies mouthes may bee stopped by our godly conuersation, and their hearts pricked with zeale to turne vnto thee. Neither do I pray (O Lord) for my selfe alone, but for the whole body into the which I am grafted by Christ Iesus: that is, for thy Church (O God) for thine inheritance, that thou wouldest encrease it from one end of the world to another, that all Nations may worship before thy foot-stoole. Especially (O Lord) I pray for them that professe thy Gospel, as for this our Nation, that thou wouldest be mercifull

full vnto it, turning our hearts to thee: for our gracious Soueraign the King, and for all our Councell, that thou wouldest poure thy graces vpon them, to discharge of their dutie and our peace: for all the holy Teachers in the Church, that thou wouldest blesse them and their labours: for the peace and full beautie of this Church, for the peace and wealth of the Commonweale. Wee pray thee also for to blesse all the meanes to bring this to passe. Also we pray thee for our Parents, for all others to whom wee owe speciall loue or seruice: but principally wee beseech thee to shew thy compassion vpon all that are in persecution for thy Gospel: O Lord,
in-

increase and renew their strength, giue them victorie, and turne their aduersaries hearts, if they pertaine to thy holy election, otherwise (O Lord) bring vpon them the confusion that they would bring vpon others, & into the pit that they haue digged, let them fall and neuer rise vp againe. O Lord, heare vs in these suites: pardon our dull spirits in prayer, and giue vs these and all other graces needfull for vs, and the Church, to thy glorie, for our Lord Iesus Christ, in whose name wee pray as hee hath taught vs, saying: Our Father, &c.

*A Prayer for the feeling of the
sinne of hypocrisie, that wee
may direct our life according
to the perscript rule of the
word.*

Righteous Lord God
and heavenly Fa-
ther, which art a iust
iudge to punish all them
that doe continue to offend
thee: as thou art a Father
most pittifull, to receiue his
mercie all those which giue
ouer themselves to please
thee: shew mee thy grace
and fauour, so that I may be
truely touched with inward
displeasure of my sinnes,
and that in the place of flatter-
ing my selfe, to sleepe in
sinne, I may be so cast downe
in heart, that the rather I
may

may truely with mouth confesse, most humbly to giue thee the honour, glorie, and prayse, due vnto thy holy name: and that as thou of thy great mercy, dost instruct thereunto by thy holy word, so (for thy mercies sake) make that the same may so lighten and cleere our conscience, that in due examination of our life, wee may truely learne to be angry and displeased with all our former and corruptible liuing.

O that it may please thee to draw neere vnto vs, in addressing and guiding our footsteps, in the true and perfect way of obedience to thy holy Lawes and Commandements. Send thy holy Angell to pitch his
Tents

Tents round about vs, that Sathan, and his infernall army neuer preuaile against vs, but that alwaies with strong faith, we may through Iesus Christ withstand all his crafty engines and snares, knowing vndoubtedly, that thou neuer forsakest them that put their trust in thee. O let vs not bee led by the infirmity of our outward flesh, but strengthen vs by the vertue of thy holy Spirit. Suffer vs not to lie vnder thy heauy wrath, and vengeance through hypocrisie: but rather touch vs so inwardly, that we may without ceasing, sigh and grone vnto thee, by true and vnfeigned repentance. And although we be not alwaies so well disposed to aske and pray

pray as we ought to doe, yet
(good Lord, for thy glorious
Names sake) stretch out
thy mighty hand, that by the
gracious working of thy ho-
ly Spirit, our mindes and
heartes, may be drawne from
all earthly and corruptible
things, so that our prayers
vnto thee, may proceede of
an inward, earnest, vehe-
ment affection, so that wee
neuer presume to come be-
fore the throne of thy Ma-
iesty with a double heart,
knowing, that whosoever
asketh and prayeth for any
thing of thee, not asking in
faith, cannot obtaine.

Increase therefore (sweet
Lord) our faith that we pre-
sently may liuely feelee the
benefite of remission, and
pardon all our sins through
the

the merits and death of
Christ Iesus our Sauour:
and so worke in vs for euer
hereafter to liue in thy
feare, and to stand in awe of
thy disp'ease, that thou
mayest continue our merci-
full Father, world without
end, Amen.

O Shepheard of sheepe,
seeke out mee thy wandring
sheepe. And being found,
lay mee vpon thy blessed
shoulders, and bring mee
home to the very folde of
thy flocke, heale my sicke
soule: feede my hungry
soule, yea, almost dying
through hunger: watch o-
uer the same (O sweete
Lord) least the rauen-
ing Wolfe do invade my soule,
and so slay it to viter de-
struction. Wherefore, O
most

most deere G O D) be mercifull to mee a wretched sinner, and grant pardon to him that repenteth; giue not foorth the voice of thy sentence according to my demerits, but like as thy mercy before hath done in the beginning of my life, so let it conclude the end thereof, to remaine with thee, world without end : Amen, deere God, Amen.

Forasmuch as in this life, holy Scriptures doeth promise trouble, penuries, oppressions, increase of griefe, and abundance of temptations, vouchsafe (O most louing Lord G O D) to prepare my heart to all possible patience, least I doe faint in thy foote-path: compell (my sweete Lord)


T

this

this stubborne and rebellious flesh of mine, to bee subiect to thy holy Spirit, beyond all expectation, so that I may possesse my soule in patience, and keep: the same continually in thy euerlasting seruice: to the which purpose thou of thine infinite goodnesse and mercie hast created the same. Wherefore, (O Lord GOD) shew thine almighty power vnto mee most wretched sinner, that so long as I fight in this wretched life, I may obtaine victorie against mine enemies, (thou being my defence) for there is none other that fighteth for mee, but onely thou O God. Now I say, repress the violence of mine enemies, and vouch-

vouchsafe with great effect
to bring into bondage my
miserable flesh, that tormenteth
my soule. So that obtaining
victory, I may giue
praise to thee my onely de-
liuerer, in perpetuall eterni-
ty. Amen.

*A prayer against the secret ve-
nim, and great danger of
prosperity.*

 Lord, prepare my
heart to wisdom,
prepare it to pray-
er, and teach my
soule to feele all the dangers
wherewith it is beset on e-
uery side : and grant good
Father, that I may not pray
in wordes, or in sound of
speech, but in Spirit and
Faith. I acknowledge to thee

O Lord, thy great mercies toward mee at this time; for beside the vnspeakable graces of my redemption, and of my holy calling in the Gospell, (which are evermore good) thou hast giuen me a large measure of earthly blessings, my table is richly and daintily furnished, my Cup over-floweth, mine enemies are chased away, and I feele no want, no affliction, no sorrow. My prosperitie leadeth mee, as by the hand, from one delight to another, and from one pleasure to another. In the morning, peace is at my right hand, and at night quietnesse at my left. O Lord are not these thy blessings? Hast not thou opened thy mercifull hand, and filled me with
all

all these comforts? True it is, O Lord, that they came all from thee, and for them I am indebted vnto thee, and giue thee hearty thanks. But alas, O Lord, I finde by experience that prosperitie (such is our infirmitie) carrieth vs too too farre away, it feedeth vs from day to day, and from time to time, with new delights, it ingendereth also secretly such peace and confidence in these things, which are but as a reede to leane vpon, that we are carried away, wee forget not thee onely, but our selues also. But the day of aduersitie, the day of sicknesse, the day of trouble, that layeth open our weaknesse, it causeth much care to bee released, it prouoketh many prai-

ers for releefe. O it is a happy day, a day of returning to the Lord, a day of repentance, as in Sackcloth and Ashes. O how may my soule praise the day of affliction, wherein I called vpon the name of the Lord, and hee heard mee, and I found that his rod comforted me. Neuerthelesse, O good Lord, consider and helpe: two dayes of health, take away the fruite of many dayes of sicknesse: wee are as men Sea-sicke, that comming on the shore, presently returne to ioy and mirth, and forget both dangers on the Sea, and dangers on the Land. So came it to passe from age to age in thy people of *Israel*, being tied fast in miserie, and iron, they called vpon thee

thee and receiued mercie;
being deliuered, they soone
turned backe like a bow, and
became drunken with pro-
speritie. Then thy face was
against them, thy anger was
kindled, and they cast into
affliction againe: but in their
miseriesthey renewed their
prayers and thou diddest re-
new thy grace: but new
prosperitie brought new re-
bellion, and new rebellion
new punishments, and new
punishments new conuerfa-
tion. The house of mirth
was to them, and is to all, a
baite to wantonnesse: but in
the house of sorrow, a pro-
uocation of humilitie and
prayer. Prosperitie is as a
Cup of wine mingled with
poyson, as a bed of securitie,
and a way to destruction.

Therefore, O Lord with the fulnesse of earthly things, giue mee also the fulnesse of spirituall thinges, that I forget thee not in vanity of life, or in the false delights of sinfull flesh. O keepe my heart that it bee not made drunken with prosperity : but grant mee in sobernesse to vse thy blessings to thy glory, and to the releefe of my Brethren : and when I reioyce, not to reioyce in these base things (for that reioycing is euill) but to reioyce in thee, turning my mirth from wanton Daunces, from vaine Songs, from other carnall delights, to exercises of Religion, to helpes of knowledge, & singing of Psalmes, with melodie to thee in my heart.

Finally,

Finally, O Lord, seeing that in this earthly prosperity there is so great abuse and is present danger for want of grace to abuse them: O Lord teach mee the true vse of them, that I may not set my heart thereon, but in thee, giuing thee thanks for them: and labouring with all diligence through thy grace in Iesus Christ, that they bee not through my wickednesse turned into curses. As *Salomon* teacheth wisdom, to take heede of an Harlot, so teach mee to take heed of vaine pleasures, in worldly matters, that I be not bewitched with prosperity, and forget thee, bathing my selfe in pleasures, and neuer setting thee before mine eyes. O mercifull

Father for thy deerely be-
loued Sonne Iesus Christ,
worke this in mee, that I
may bee rich in good
workes: that I may haue,
as not hauing: that I may vse
the world, as not abusing it,
but vsing it to thy glory and
praise, through Iesus Christ
our Lord and onely Sau-
our, to whom with thee and
the holy Ghost, three per-
sons, and one God, bee all
praise, honor, and glory
both now and for e-
uer, Amen.

A prayer

*A Prayer against Whoredome
and uncleannesse.*

O God, which by thy
holy word hast
commanded, that
for the auoyding of the fil-
thy sinne of fornication, e-
uery man should haue his
lawfull wife, and euery wo-
man enioy her lawfull hus-
band, threatning death and
damnation to all such as seek
to liue contrary to thy com-
mandement herein: I hum-
bly beseech thee for Christs
sake, that thou wilt mortifie
and kill in me all carnall con-
cupiscence, filthy motions,
and fleshly desires, by the
operation of thy holy Spirit
in me, that I neuer defile ei-
ther my body or soule in
this

this loathsome and stinking sinne of whoredome, adultery, fornication, Incest, or other vncleannesse of body whatsoeuer, but liuing purely & vnpolluted therewith all the dayes of my life, I may practise to please thee in all my proceedings. I know (O Lord) that flesh and blood, (the filthy vncleane workes of flesh and blood) cannot enter into thy habitation, nor yet possesse any portion in thine euerlasting kingdome of glory: & therefore whensoever the diuell, his wicked members, the world, or the flesh, shall tempt and prouoke mee to preparation hereto, giue me power and strength to withstand their assaults, and put into my minde to consider
that

that thine eyes doe behold me, and thine holy Angels looke vpon me also: that the horrible company of diuels compasse me about, ready to register my filthy fact in a booke of memorials against the great day of the Lord. And so by thy gracious assistance, and these good considerations, I may be partly terrified, and partly ashamed for euer to commit the same; knowing that thou who sparedst not the former world, but destroyedst *Sodom* and *Gomorrha* with fire & brimstone from heauen, the whole world with water; the City of the *Sichemites* with the edge of the sword, and the children of *Israel* at sundry times, slaying infinite Millions of them for this horrible

ble vice, wilt not spare me a most wicked and abhominable sinner, if I commit the like offence. Wherefore (blessed Father) suffer mee not thy deere Child in Iesus Christ, bought with thy most precious blood, to bee once spotted, stained, or blemished, either in body or mind, with this filthy stinking sinne of whoredome & fornication, that I appearing cleane in thy sight, may after this life ended liue with thee, thy Sonne Iesus Christ, and the holy Ghost: one true and euer liuing God, world without end, Amen.

*A Prayer against Couetousnes
and ambition.*

Almighty God, and
most mercifull Fa-
ther, who hast com-
manded euery man to labour
and trauaile in his vocation
and calling, thereby to re-
leeue his necessities, and to
maintaine his estate, and hast
promised thereto thy bles-
sing. Blesse I beseech thee,
all my actions and laboures
which I shall at any time take
in hand in thy name, and
thereby I receiuing sufficient
sustentation & maintenance
for mine estate and calling,
may be free from the insati-
able desires of couetousnes,
ambition, auarice, and all de-
fire of vnlawfull gaine;
knowing

knowing that those that desire to bee rich, fall into diuers temptations and snares of the diuel. From which contagious infection, I beseech thee so much more warily to keepe mee, by how much more I finde the same forbidden in thy holy word. The holy Apostle calleth it idolatry, worshipping of Idols, and the roote of all euill, excluding them out of the kingdome of heauen that be infected therewith. And thy deere Son Iesus Christ telleth vs, that it shall be easier for the Camell to goe through the eye of a needle, then for a rich man (that is a couetous rich man, whose affiance is in his riches) to enter into the kingdome of heauen. Wherefore (good Father)

Father) keepe me farre from this filthy vice of couetousnesse and ambition, & grant that I hauing food for my body, and cloathes for my backe, with all other necessities incident to this life, may bee well contented therewith, not coueting or desiring any more : and all the daies of my life in true simplicity of heart, may giue thee praise for the same. Finally, grant that I seeking the kingdome of heauen and the righteousness thereof, as thou hast commanded vs in thy holy word, may receiue the reward of thy promise, that is, all things necessary for this life, and in the life to come euerlasting glorie, through Iesus Christ our Lord and Sauour, Amen.

A Prayer against vsuall and
common swearing.

Eternall God and lo-
uing Father, in thy
holy word, the
word of truth, thou sayest
that the man who vseth to
swear much is accursed, and
the plague shall neuer depart
from his house: and in thy
holy Gospell hast said, that
we shall render account at
the day of iudgement for e-
uery idle word that we shall
speake. O how much more
shall we giue accounts of e-
uery prophane, blasphemous
and bloody oath, that wee
swear? And therefore to the
end wee might auoyd thy
vengeance against that day,
thou hast commanded vs
not

not to sweare at all, but that
our communication be yea,
yea; nay, nay; for whatsoe-
uer is more then that, com-
meth of euill. Wherefore I
beseech thee (good Lord) in
the bowels of mercy, so to
dispose & order my tongue
and mouth (the vse whereof
thou hast giuen me aboue o-
ther creatures to glorifie
thee withall) that thereby I
abuse nor blaspheme not thy
holy name. For true it is (O
Lord) that swearers & blas-
phemers of thy holy name,
as much as lyeth in them, do
crucifie thy Sonne afresh,
and are as guilty of his blood
as *Iudas* was that betrayed
him, or the cursed *Iewes* that
slewe him.

And seeing that to sweare
by thee, whose blessed name
is

is neuer to be thought of,
nor yet once called into
question, but with great re-
uerence, feare, and dread, is
most horrible blasphemy,
and to sweare by any crea-
ture else, is most detestable
Idolatry, keepe me I beseech
thee from all manner of vn-
lawfull swearing, and from
all wicked bloody Oaths,
that both my heart, tongue,
and mouth, and all parts else
both of body and soule, may
bee instruments of praise to
set forth thy glory, all the
daies of my life, through
Iesus Christ our Lord
and Sauour,
Amen.

A Prayer against pride.

Holy Lord, thou hast
in thy blessed Gos-
pell commanded vs
by all meanes possible, to es-
chew the filthy vice of pride
(which is a certaine rebelli-
on of the heart against thee)
and aboue all things to em-
brace and euer hold fast the
anchor of humility. A per-
fect patterne wherof wee
may learne in thee (O blessed
Saviour) who was humble,
lowly, curteous, gentle, mer-
cifull, pittifull, full of com-
passion, and all goodnesse,
not disdaining the vilest per-
son, or loathsome Lazer
that euer liued, if hee faith-
fully beleued in thee. Thou
humbledst thy selte, that we
might

might bee exalted : thou becamest poore, to make vs rich : thou camest downe to the earth to liue in humility, that we might be exalted to liue in felicity.

Thou wast poore in estate, meane in attire, and base in all things before the world, in respect of thy humanity : but before thy heauenly Father, in respect of thy Deity, most magnificall and glorious. And therefore not without cause, thou biddest vs learne of thee, saying, Learne of me, for I am humble & lowly, & your Soules shall liue. Thou ouerthrowest the proud in their owne imagination, and giuest grace to the humble, yea thou so much abhorrest pride, that thou iudgeth them to eternall

nall damnation that offend therein.

If wee would consider with our selues our owne misery, wee should haue no cause to rise vp into pride. For in respect of our bodies, are wee any thing else then vile dung and ashes? And in respect of our soules, til they be regenerate by the Spirit of God, are they not bond-slaves to Sathan, receptacles to fiendes, and subiect to euerlasting damnation? What haue wee now that we haue not receiued? Or whereof may we be proud? Wherefore (O my God) I beseech thee who art the true mirror of all humility, giue me the spirit of meeknes, humblenesse, and lowlinesse of heart, and keepe me from all filthy

filthy pride & arrogancy of body or mind, that I neuer lift vp my selfe into pride against thee, or thinke of my selfe aboue that which I am of my selfe, but that I casting downe my selfe, and distrusting mine owne worthinesse, may be by thee aduanced to eternall glory. Grant that those things which thou gauest me for necessities sake onely (as thou diddest my apprell to hide my shame withall) may neuer bee abused of mee as instruments of wickednesse. And those things which thou gauest me to praise and glorifie thee withall, as thou diddest my heart, my tongue, & mouth, I neuer abuse to thy dishonour. And as it may please thee to induc mee with this
true

true humility of mind towards thee, so I beseech thee to giue me the true humility of body and mind towards my brethren also, that I be not puffed vp, nor aduance my selfe about them, disdainig or contemning them, though otherwise neuer so meane or contemptible before the world.

And whensoever the Enemy assaulteth me to stirre mee vp to pride, I beseech thee, whose power is incomprehensible, to strengthen mee to withstand his temptations, and set before the eyes of my minde, the examples of thy Iudgement inflicted vpon the children of pride in all ages, as namely, how thou threwest downe Lucifer a bright Angel

V

in

in heauen into hell fire, how
thou condemnest *Adam* and
all his posterity. How thou
destroyedst *Nymrod* that
huge Giant, *Goliath* that fierce
monster, *Nabuchadnezzar* that
ambitious & bloody tyrant,
Herod that arrogant miscre-
ant, and many others, who
through the sinne of pride
rebelled against thee, and
may by these examples bee
terrified from committing
that great & heynous sinne
against thee: that I humbling
my selfe in this world, after
the consummatiō of this life,
may bee exalted in the king-
dome of heauen, there to
raigne with thee for
euer and euer,

Amen.

*A Prayer against Gluttony and
drunkennesse.*

Blessed Lord, as thou
hast created man af-
ter thy owne similitu-
tude and likenesse, and hast
giuen him a perfect body like
vnto thy Sonne Iesus Christ;
so thou hast ordained and
prouided for him ordinary
meanes, as meate, drinke,
flesh, fish, hearbes, oyles,
wines, & what not, to keepe
and sustaine the same. And
hast commanded these thy
creatures to bee moderately
taken, to the sustentation of
the body, with praise and
thanksgiuing to thee, accur-
sing them to hell, who by a-
busing, not lawfully vsing
these thy blessings, make
V 2 them

them instruments of sinne ,
and so consequently of dam-
nation to themselves. Giue
me grace I beseech thee that
I may neuer abuse thy giftes
through gluttony, drunken-
nesse, riot, or excesse, but
that I liuing in all godly tem-
perance and sobriety, may
bee thankfull vnto thee for
them, and also vse them for
my necessity. Knowing that
our meates without thy bles-
sing, cannot nourish the bo-
dy, but destroy it rather, as
experience daily teacheth.
Make me (O Lord) to loath
and detest this horrible vice
so much the more in respect
of the filthynes of the same,
for besides that, it transfor-
meth man into the Image of
a beast, or rather maketh him
worse then a beast (for they
neither

neither eate nor drinke,
without measure) it also
blindeth his eies of reason,
that he seeth not the wicked-
nesse that hee committeth.
And therefore *Lot* being
drunke, perceiued not his in-
cestuous fact committed
with his two Daughters.
The *Israelites* swelling in
gluttony and drunkennesse,
perceiued not their grieuous
sinne of Idolatry which they
fell into. The rich glutton,
drunken with the aboun-
dance of all things, percei-
ued not his contempt of the
poore, nor yet their great
want: and therefore thou in
thy great wrath tookest him
away from the face of the
earth. By these and the like
examptes of thy Iudge-
ments (grant O heauenly Fa-
ther)

ther) that I being admonished, may bee carefull and studious, neuer to bee culpable in this filthy vice, least in thy wrath thou depriue mee of the vse of thy creatures in this life, and in the world to come, giue mee my portion with the wicked in the lake that burneth with fire and brimstone, that neuer shall be quenched.

This is the reward thou threatnest in thy holy word, to all drunkards; gluttons, and ryotous persons, saying by the mouth of the Apostle; neither whoremongers, adulterers, gluttons, drunkards, nor such like, shall euer enter into the kingdome of heauen. Wherefore most deere Father, I beseech thee to deliuer me in mercy, that

I neuer bee stayned there-
with, but may alwayes vse
thy giftes to thy glory, the
releefe of mine owne neces-
sities, and the helpe & com-
fort of others that doe want
the same. And grant, that I
seeking after not onely this
corporal food which perish-
eth, but also that sweet *Ambrosia*
and heavenly *Nectar*,
the word of life, which ne-
uer decayeth, may after the
end of this life, haue the full
fruition thereof, to my eter-
nall comfort: and for euer
laude and praise thy blessed
name, through Iesus
Christ our Saviour
and Redeemer,
Amen.

*A Prayer against idlenesse
and sloth.*



Oft holy Father,
after thou haddest
created man, thou
placedst him in pa-
radise, commanding him for
the avoyding of idlenesse, to
dresse and manure the same.
And afterward being cast
out of paradise for the sinne
of transgression, and sent in-
to the world, thou enioynest
him in the sweat of his face
to eate his bread, to the end
he should not at any hand be
idle, and so minister occasion
to the enemy to inuade him:
for man being idle and in-
clined to sloath, the diuell he
besiegeth vs with a thousand
of temptations, our flesh
lusteth

lusteth to euill, & our minds
are inflamed to all kinde of
wickednesse. Wherefore
most mercifull Father, I most
heartily beseech thee, that
during the short course of
my life in this world, I may
be alwaies godly occupied,
and vertuously exercised in
the affayers of this life, and
in all manner of good
workes before thee, that my
enemies the Diuell, the
World, nor the Flesh, pre-
uaile not against me. And
considering that I must ren-
der account of all my actions
whatsoever, and of euery
minute of an houre, or iotte
of time lent mee in this life,
I beseech thee giue me grace
to spend my time in such
godly actions, as may please
thee, & not in idlenes, sloath,
or

or in any wanton, lewd, lasciuious, or wicked exercise, that being found faithfull and vigilant in my calling, when the day of Tribulation commeth, when euery man shall be rewarded according to his deeds, I may obtaine euerlasting life. And as it may please thee to keepe my body from idlenes & sloath, so vouchsafe I beseech thee, to exercise my soule in godly contemplations and vertuous Meditations of thee, and of thy holy and blessed word: together with the heauenly ioyes and beatitudes prepared for all those that vnfeignedly long for thy comming. In the practising whereof, make mee to loue nothing but thee, to honor and obey thee, to
feare,

feare, dread, and reuerence
thee, and to desire and couet
nothing but thee, that I dwel-
ling with thee in minde
onely during this life, may
after the dissolution of this
earthly tabernacle, dwell
with thee both in body and
soule, world without end,
through Iesus Christ our
Lord and onely Saviour, to
whome with thee, and thy
holy Spirit, bee all praise
and glory, now and
for euermore,
Amen.

*A Prayer against Infidelitie
and dispaire, necessarie for a
troubled and wounded
spirit.*

Glorious Lord God,
and our most tender
Father in Iesus
Christ, in whom thou hast
elected vs before all worlds
to life and glorie, and in thy
due time hast called vs to a
liuely hope of eternall hap-
pinesse, that we might walke
before thee in holinesse and
righteousnesse: and in thine
infinite wisdom hast so
disposed of vs in this estate
of holinesse, that thou maiest
haue the glory of thy free
grace: and therefore as thou
hast discharged vs freely of
the guilt of our sinne by the
blood

blood of thy Sonne, and accepted vs perfectly righteous in his obedience, so also thou hast left corruption in vs, to be daily maistered and subdued, that so being thereby daily conscious of our owne vnworthinesse and vn-sufficiency; and subiect in regard thereof to much distraction and infidelity, wee might learne still to liue by faith in the Sonne of God, denying our owne righteousness, that still we may be found in him, to the glorious praise of his free grace, and so may bee kept by his mighty power through faith vnto saluation.

Looke graciously vpon me (thine vnworthy seruant) who doe here vnfeignedly acknowledge before thee,
that

that thy Foundation stands
sure, thou knowest who are
thine: yet my faith is so
weake, that I oftentimes am to
seeke whether I am thine or
no. For such is my ignorance
of what I should know, that
I sometimes grope at the
light in the noone day: nei-
ther knowing the worth of
my holy calling, nor being
able to vse the meanes
which may truly informe
me therein: but sometimes o-
uer value mine estate, as if it
were better with mee then it
is: and sometimes abase my
selfe to bee worse then in-
deed I am, or should be. And
my corruption sometimes
breaking out into grosse re-
bellion, doth so hinder and
obscure my spirituall eye of
faith, that I can neither tru-
ly,

ly discerne whereto I am come, neither can see afarre to what I should attaine: yea many times it fareth so ill with me, that for want of speedie endeauour to recover my selfe by repentance, I doe not onely plunge my selfe deeper into the snare of sinne, by not applying the true remedie aright, or stumbling vpon vaine helps: but hereby many times am cast into such straights, that I not onely question all former truth of thy grace, as if I were no better then an hypocrite, and had builded on the sands, but also am ready to give ouer all hope of attaining the same: as if either it did not belong vnto me, or else it were too late to pursue and apprehend the same,

as

as if thou hadst forgot to be mercifull, because I feele my selfe so miserable : as if thy compassion were cleane gone, because my rebellion seemes so desperate. Hence it is (O my God) that I turne all thy comforts to be corra- fives vnto me, and esteeme all thy threatnings no better then flashes of hell and ente- rances to eternall vengeance. Thus am I become (O Lord) as one forlorne and out of minde, free among the dead, no better in mine owne ac- count then a meere abiect and cast a-way, whose hope is not onely perished from the earth, but without hope or helpe from thee my God. And all this is iustly come vpon me by reason of mine owne foolishnes, who haue

neg-

neglected my watch, and so
haue fallen from thee, and
haue bene carelesse of the
means to restore me speedily
again, whereby my wounds
haue festered, and seeme to
be incureable, and so my an-
guish is greater then I can
expresse: my sinnes are be-
come a burthen that I am
not able to beare, my heart
within wasteth with conti-
nuall sorrow, and I daily re-
ceiue a sentence of death.
And yet though all this bee
come vpon me, yet thy foun-
dation standeth sure, thou
knowest who are thine:
though thou hast chasticed
mee sore for my folly, yet
thou hast not giuen mee ouer
vnto death; and therefore
yet there is hope; though I
haue receiued a sentence of
death:

death : yet it is that I might
dye to mine owne confi-
dence, and trust in thee the
liuing God , who raiseth vp
from the dead : the more I
feelee my sinnes a burthen
which I am not able to beare,
the more dost thou inuite
me to come vnto thee , that
I may be raised : and there-
fore I must finde my selfe,
daily lost in my selfe, that I
may bee found of thee in
Christ, not hauing mine
owne righteousness. Though
thy law doth thunder no-
thing but vengeance against
me, yet thou commandest
mee still to belecue in thy
name, and therefore though
thou kill mee, yet I will trust
in thee. For thou (O my
God) wilt be found in the is-
sues of death: thou louedst me
even

euē when I was thine enemie, and therefore canst not reiect mee now I seeke thee in truth. Thou hast embraced mee with euerlasting compassions, and therefore canst not, neither wilt forsake me in my great extremitie : and thou hast many times heretofore deliuered me from the Lyon and the Beare, from many desperate snares thou hast many times rescued mee, and wilt thou not deliuer me from euery euill worke, and preserue mee constantly vnto thy glorious appearance ? yea certainly (blessed Lord) I beleeeue, helpe my vnbeleefe. I beleeeue, that thou art able to do wonderfully about what I can thinke or desire, and therefore that thou wilt not deny

deny mee what I aske in thy name. I belecue that thou canst bring light out of darknesse, and therefore thou wilt turne my darknes into light. I belecue that all things shall worke together to the best, to those which are called according to thy purpose, and therefore that thou wilt turne this my greatest abasement, to my greatest comfort.

Onely I humbly pray thee, giue mee patience to waite vpon thee vntill thou come and comfort me : submit mee to thy wise physick, whereby thou maiest heale mee, that so being healed, I may bee fit for comfort. O heale me therefore I humbly pray thee, by the blood of thy sounne, wash me thoroughly

ly from all my sinnes, and
clense mee from all mine ini-
quities. Create in mee (O
Lord) a cleane heart, that I
may appeare all faire before
thee, and renew a right spirit
within mee, that I may wor-
ship thee in spirit and truth :
Restore to me the ioy of thy
saluation, that I may be per-
swaded of thy loue vnto
me, and stablish me with thy
free spirit, that I may vn-
feignedly loue thee againe
and neuer depart from thy
holy couenant : grant me to
renew my couenant daily
with thee, that thou maiest
be for ever with me, to keepe
me in thy feare : and keepe
mee daily lowly in mine
owne eyes, that still I may
bee accepted of thee in thy
beloued. Give mee trust in
thee,

thee, by distrusting mine
owne deceitfull heart, espe-
cially in time of temptation:
and teach mee to rely on thy
mighty power by faith, euen
when powers and principa-
lities doe most oppose mee.
O strengthen mee with the
strong cries of thy blessed
Spirit, that I may be feruent
in prayer, to wrestle with thy
Maiesty, that so thou maist
hasten thy worke to com-
fort me, And though I finde
not that comfort I haue had,
or desire: yet let this com-
fort me that I haue done thy
will, and let it humble mee
still, that I am not fit for the
comfort I doe desire, that so
with patience I may waite
for the same, comforting my
selfe, that ~~seeing~~ this is the
time of my warfare, and
not

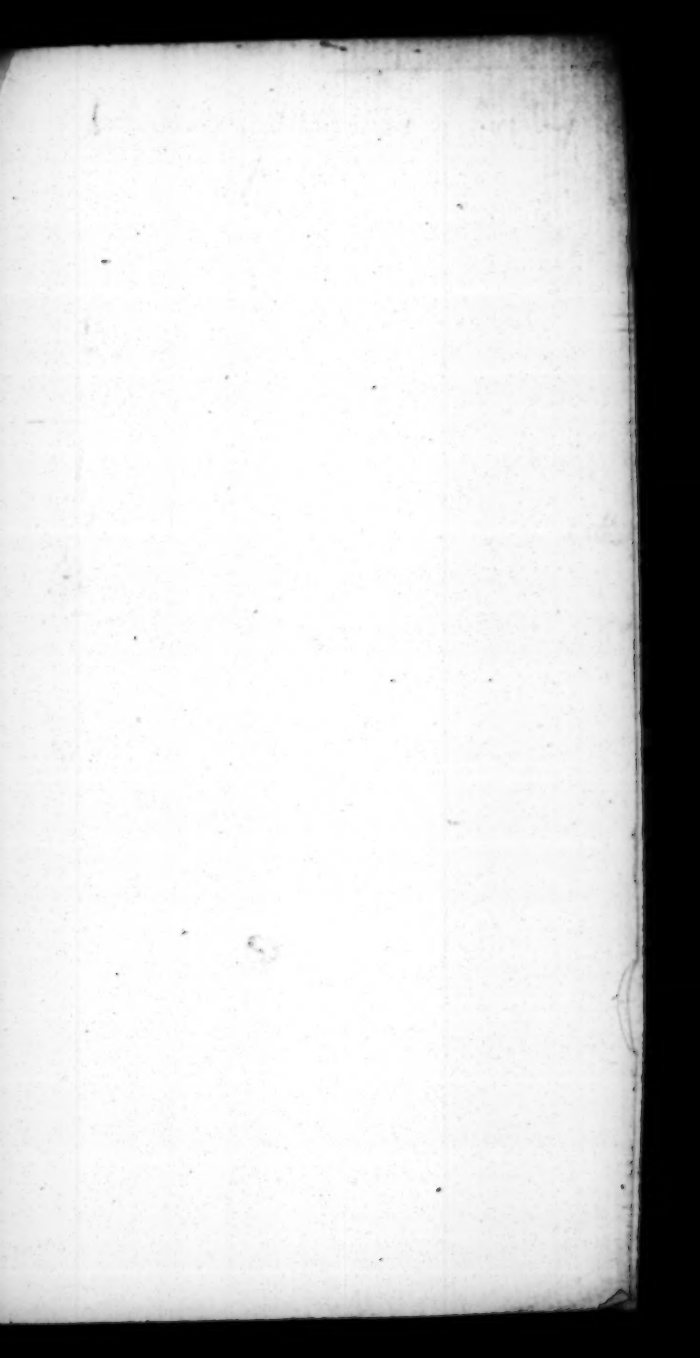
not of my crowning, therefore if I waite for what I am not fit for, yet there is enough before mee to satisfie me abundantly: and therefore grant mee still to forget what is behind, and to hasten to what is before: to waite for the comming of my Lord and Sauour, and so prepare my selfe daily to his glorious appearance. And
euen so, come Lord Iesus come quickly,
Amen.

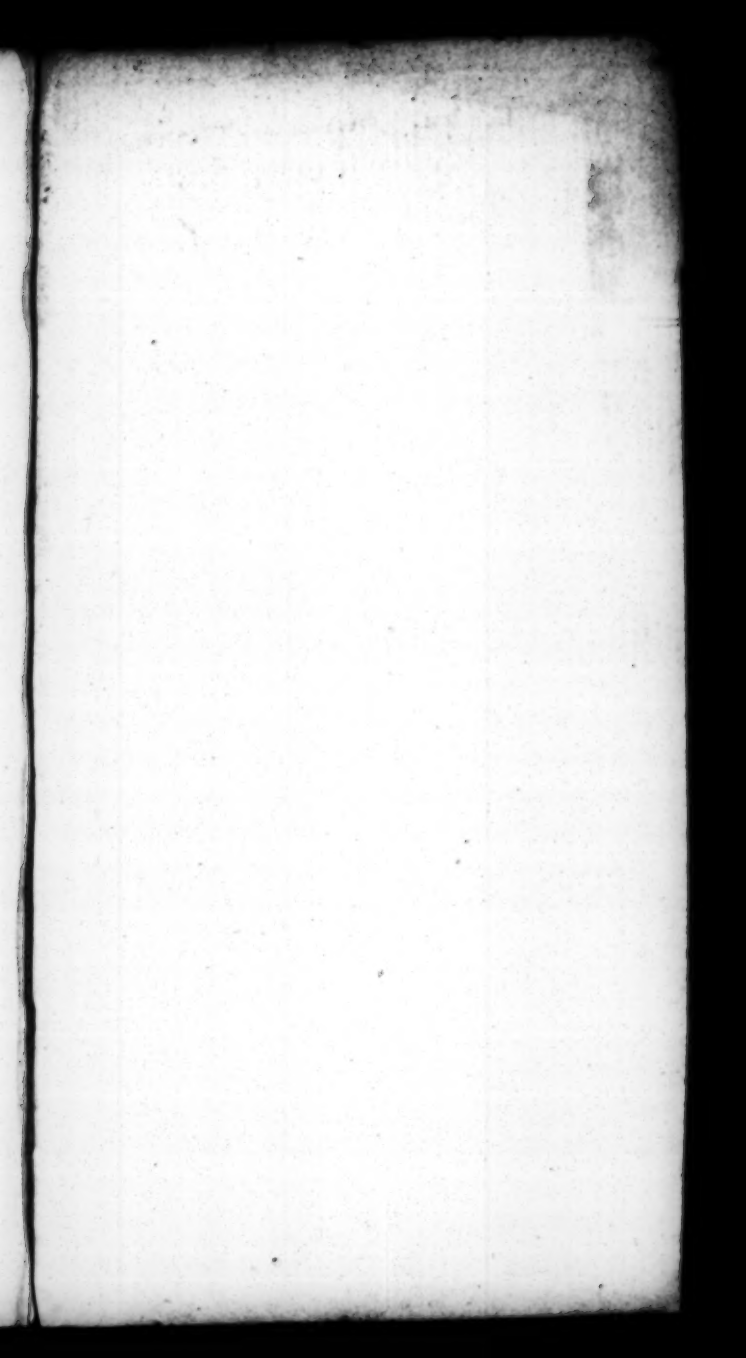
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Prayers for Lent

Sunday Morning Prayer.

Pr. 184. 205.

Monday - Prayer for faith.

Tuesday - for hope.

Wednesday - for Love.

Thursday - for the fear
of God.

Friday - for grace and
wisdom.

Saturday - for all things
for ourselves and estates.
for the poor.

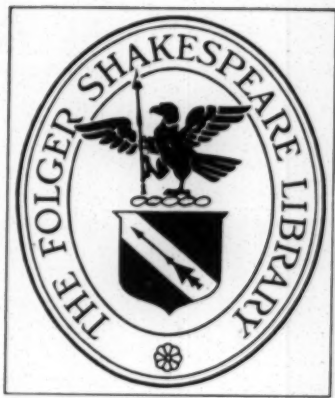
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